

THE CHINESE RECORDER

A CHINA CHRISTIAN JOURNAL

誌 雜 務 教

VOL. LXIX

December, 1938

No. 12

Registered at the Chinese Post Office as a Newspaper.

THE CONCEPTION OF GOD

NEW SCHOOL OF CHRISTIAN ART

THE CHURCH AND EDUCATION

THE CHURCH AND THE INDIVIDUAL

Published Monthly by the Editorial Board.

Address *all* Correspondence:—Chinese Recorder, Room 210, Missions Building,
169 Yuen Ming Yuen Road, Shanghai, China.

Subscription, per annum, postpaid:—China, Shanghai Currency, \$5.00; United
States and Canada, G. \$3.00, United Kingdom, 12/-; Single copies:—
China, Shanghai Currency \$0.60; United States and Canada, G. \$0.30;
United Kingdom, 1/3. Pay with **Cheques** or International Money Order.

Subscriptions to *The Recorder* Payable *Strictly* in Advance.

THE CHINESE RECORDER

VOL. LXIX.

DECEMBER, 1938

No. 12

CONTENTS

	PAGE
EDITORIALS	605
Contributed Articles:—	
The Conception of God	LI TIEN LU 611
A New School of Christian Art	MARIE ADAMS 615
Toward a Cooperative Economic Order in China	E. M. STOWE 618
The Church and Education	S. H. LEGER 621
The Nature of the Church	C. STUART CRAIG 631
The Church and the Economic Order	L. S. K. FORD 640
The Church and the State	LEWIS L. GILBERT 650
The Church and the Individual	HAROLD T. COOK 653
IN REMEMBRANCE	665
GUR BOOK TABLE	666
THE PRESENT SITUATION	670

ILLUSTRATIONS

The Boy Jesus Teaching in the Temple	} Frontispiece
No Room in the Inn.. .. .	
Luke Ch'en—Lu Hung Nien	
Dr. Fong F. See.. .. .	} Page 644

The TRAVEL ADVISERS

Passenger & Tourist Bureau Booking Agents

Gloucester Building,
Pedder Street
Hongkong.

Phone: 31131 (3 Lines)

HONGKONG & SHANGHAI

Cables: "Adviser"

60 Nanking Road
Shanghai

Phone: 11776 (3 Lines)

NO BOOKING FEES

SETTLE YOUR TRAVEL PROBLEMS BY MAIL

*Attention of
Men
When in
Shanghai*



Situated on the famous Bubbling Well Road opposite the Race Course in the theatre and department store district of Shanghai, the Foreign Y.M.C.A. has available for transient and permanent guests comfortably furnished rooms for men only, a carefully supervised food service for residents, members, and for special private groups. Conferences, luncheons and dinners will have special attention. Swimming; bowling; billiards; squash and handball; gymnasium and other features of a modern athletic club for men, are available to residents without extra cost.

Membership facilities for *men* and *women* (limited periods) on monthly, quarterly, or annual subscription basis.

FOREIGN Y. M. C. A.

150 Bubbling Well Road
Tel: 92250

Cable Address:
"FOREIGNY"



The Boy Jesus Teaching in the Temple.
Luke Ch'en



No Room in the Inn.

Lu Hung Nien.

THE CHINESE RECORDER

Published Monthly by the Editorial Board
Headquarters, Missions Building, Shanghai, China

Editors: { FRANK R. MILLICAN
JOHN S. BARR

Editorial Board

Chairman, Rev. CARLETON LACY

Vice-Chairman, DR. Y. Y. TSU

Rev. C. W. ALLAN

Mrs. C. C. CHEN

Miss CORA DENG

Dr. EULA ENO

Dr. P. C. HSU

Mr. KIANG WEN-HAN

Mr. C. H. LOWE

Dr. J. USANG LY

Dr. C. S. MIAO

Mrs. D. ROBERTS

Rev. A. E. SMALL

Rev. Z. K. ZIA

Correspondents

Rev. E. C. LOBENSTINE

Dr. D. W. LYON

Rev. HUGH McMILLAN

Mr. E. LOCKWOOD

Rev. E. BALLOU

Dr. R. C. AGNEW

Bishop R. O. HALL

Mr. GILBERT McINTOSH

Rev. E. ROWLANDS

VOL. LXIX

December, 1938

No. 12

EDITORIALS

OFF TO MADRAS

The China delegation to the Meeting of the International Missionary Council, to be held at Madras December 12-29, is making final preparations for embarkation. The delegation consists, according to the latest report, of forty Chinese members and seventeen missionaries.. Of seven women delegates five are Chinese and two are missionaries. This group selected by the National Christian Council on the basis of nominations from Church bodies and Christian organizations will represent the various sections of China and nearly all of the large denominations.

Those selected have been holding a series of preliminary meetings for fellowship, for careful study and for the final preparation of the reports that they expect to make. At this point we again need to ask just what are the objectives of the Madras Conference and what results may be expected. This Conference naturally will build on the work of the past and take up the task of the universal Church at the points reached in the recent Conferences at Oxford and Edinburgh. A study of the "findings" of the previous Conferences reveals a steady but not easily gained advance. Some issues have been clarified and an encouraging degree of unanimity has been reached regarding them.

Dr. Mott's Seven "Expectations"

But there is still much ground to be gained along the lines of both faith and practice. Just what is expected of this Conference

is ably set forth by its Chairman, Dr. John R. Mott, in the July issue of the *International Review of Missions*, in an article entitled "At Edinburgh, Jerusalem and Madras." Let us summarize briefly these "expectations and grounds of hope" as presented by Dr. Mott.

First, he visualizes the Older and Younger Churches meeting for the first time in a World Conference on the basis of parity as to members and status. This, he believes, may do more than has been accomplished in any previous Conference to bring about a right understanding and ensure right relationships between these two great groups. The second thing he visualizes is a contribution to the process of cross-fertilization among the Younger Churches. This will be augmented by the fact that the Younger Churches are to be integrated into the newly projected World Council of Churches at the foundation-laying stage. Third, it is hoped that the Madras Conference by "its interpretation of the present world situation and the re-statement of its message and program" will catch the imagination of Christian youth and win them to more loyal support. Fourth, it is hoped that new progress will be made regarding the problem of the qualifications and preparation of the missionaries of the future. Fifth, it is hoped that a new stage may be reached along the lines of co-operation and unity. This "the third stage of co-operation" is portrayed as one in which "we pool not only knowledge and experience, but also personalities, funds, plans *while in the making*, and, increasingly, administration and even names and identities." Sixth, following up the clarification of the relation of the Church to the State and to the family of nations, it is hoped that the Conference may take a big step forward in the very urgent task of reconciliation. And finally, the Madras Conference "will afford the opportunity of the ages to summon the Christian forces to the larger evangelism." This evangelism should be characterized by such larger plans and abler strategy as only a united Christian front can make possible.

Shift of Emphases

As one meditates on these "expectations" he is gratified to find that the chief emphasis is on the *task* of the Church. The Madras Meeting is not to be primarily a place to discuss such doctrines as the nature of God, of Christ and of man, which were so prominent in the early conferences of the Church, but to find ways of effective witness and service in obedience to the call of the Spirit. We sincerely hope that this desire may be realized. Though there is still wide divergence of opinion regarding such doctrines as the transcendence or immanence of God, the nature and method of the incarnation in Christ, and what Kraemer calls the "problem of synergism versus monergism," that is "whether in salvation the human soul collaborates with God or is the object of the sole act of God," yet there is enough agreement regarding the Fatherhood of God, the redemptive work and Lordship of Christ, and the need for salvation on the part of sinful men and a lost world to make it possible for all to unite in a common witness and service. There are also wide variations in Church polity and forms of worship, but we are now finding that we have much to learn from each other along

these lines and that these differences need not stand in the way of true Christian fellowship and a united witness. No doubt this Conference will increase this sense of oneness in Christ in spite of many superficial differences. So we feel that the "expectations and grounds of hope" expressed above are in line with the realities of the situation. The Church evidently has reached a stage where there are no insurmountable barriers to a united worldwide forward movement.

Evangelism

Another basis for encouragement is the growing conviction that no department of the Church's ministry and activities should be considered to be outside the field of evangelism. Instead of educational work, medical work, literary work and evangelistic work we are beginning to think in terms of evangelistic work through medicine or education or literature. No doubt one of the fruits of this Conference will be the discovery of more effective ways for witness and service in all these departments of the work of the Church.

Good Reading For Delegates And All

We would like to be sure that our delegates who are going up to Madras, as well as all our readers, are well informed on the various aspects of the ministry of the Church as we find it in this part of the world. The articles in this issue of the Recorder, growing out of the Peitaiho Conference last summer and indeed the articles in "The Japan Quarterly" for October which were read before the Summer Conference of the Fellowship of Christian Missionaries in Japan, will all be found to be both informative and challenging. Our co-workers in Japan are thinking in terms of "Enlarging Frontiers—," "Emphases New and Old—," "New Ventures—," and "New Approaches—." We in China can learn much from their experience. For a more detailed report of the present status and the problems of our work the reader will want to turn to the current numbers of the Year Books for the Christian Movement in both China and Japan. These are mines of valuable information all too often neglected by Christian workers in the Orient.

It will be a misfortune if we from the Orient depend too much on the general books prepared for the Conference by leaders in the West. Valuable as they are, they must be very summary, due to the fact that they treat of all the fields. They will in some cases be quite misleading if the reader has not acquainted himself with the more specific books and articles. To illustrate this point, and thus to help the reader to be on his guard, we may call attention to the section on Literature in China in a pre-conference volume on evangelism. One would get the impression from that section that the bulk of work in Christian literature in China in these critical times consisted of a series of tracts put out by the National Christian Council. These tracts are very admirable in themselves but the report fails to take into its purview the great quantities of tracts and other literature distributed by the Religious Tract Society, the C. L. S. and many other agencies. To take one example, the Evangelistic Tract League alone has distributed nearly 12,000 posters,

400,000 Sheet Tracts, 115,000 Folders, and 270,000 Booklets to places all over China within less than twelve months. It will be encouraging to know also that the Association Press is still distributing its special literature for students and educated readers, and that the monthly sales of the Christian Literature Society are back to a higher level per month than during the corresponding months for 1935.

An Experiment In Church Union

For a case study in the problem of Church Union the reader will want to examine the little booklet entitled "Let Us Unite." This brief record, consisting of fifty-three questions and answers as well as other valuable information arising out of practical experience in connection with the union in "The Church of Christ in China" of the Chinese Churches associated with over a dozen missionary societies, will prove to be a handy manual for those interested in this problem.

With these suggestions we bid the China delegation to Madras God-speed and pray that the Spirit of God will make this Conference a fruitful instrument for the furtherance of his Kingdom.

.

The Recorder to Combine with the Educational Review

Although there have been a few periodicals in English promoted by different denominations or other groups, probably the only two journals in English that have been circulated amongst the Christian community in China at large, have been the Chinese Recorder and the Educational Review. Both magazines have been distributed throughout the various parts of this country. The Chinese Recorder has a history of 69 years and the Educational Review is now in its 30th volume. For many years past, the idea has been expressed that a combination of the two might be in the best interests of both. Our aim is to make the best of our resources and to secure that more people are helped and influenced by the ideas expressed. It is hoped that one magazine instead of two will achieve this end. The Editorial Board of the Chinese Recorder and the Executive Committee of the C.C.E.A. have agreed to this proposal as they feel that the "pros" outweigh the "cons." Our next issue, therefore, will see the start of this new venture.

Articles

At the meetings of the Pei Tai Ho Christian Fellowship, held in August, 1938, the central theme was, "The Nature and Function of the Church in the World of To-day." The five addresses delivered there dealing with the five divisions of this topic—to be discussed at Madras—are printed in this issue. We thank the authors for their cooperation, and commend these articles to our readers.

Next month amongst other articles we plan to print an article by Dr. Lacy entitled "Jesus for Chinese Youth;" "Building a Social Conscience," by Rev. F. O. Stockwell, and "Recent Religious Thinking and its Significance for Christian Education" by Rev. R. O. Jolliffe.

BUILDING A NEW WORLD

The men of science sit
In meditation deep,
Till deeper insights come
As they their vigils keep.

They see beyond the seen
New forces hid away;
They hope and pray these may
Be brought to light of day.

They would enrich all life;
They too would contribute
Their share, a little share,
That man may not be brute.

They vision a new world,
Its harmonies enriched
By finer, fuller strains
Till hearts are all bewitched.

They would set all men free
From drudgery and dirt,
From all that's low and base,
All that to life gives hurt.

They would enrich the home,
A heaven on earth to be;
They would renew the world
O'er every land and sea.

They too would do their part
For human brotherhood,
For all that goes to build
The kingdom of the Good.

And then—alas the day!
Alas for all mankind,
A demon shows his brow,
He comes as with the wind.

"Science, my slave," he cries;
"I'll take the hidden force
That in all nature lies,
I'll bend it to my choice.

"I'll build a holocaust,
Pervert the soul of man,
Change the garden of God
Into a demon's den."

He plants a seed of hate
Within the human breast,
And from the drums of war
He gives mankind no rest.

He stalks about the earth,
In pride doth raise his head,
He takes his toll of life,
He wants a million dead!

Oh, brothers, then, arise,
Arise in love's true might
And use these new-found powers
To build a world of Light.

Till all the world again
Is free from war and hate;
For this we'll give our lives,
To this we consecrate.

Frank R. Millican.

THANKSGIVING

How dare I offer words of thanks,
For aught that is to me?
Thanks for food, while hosts of little children,
Who never for an hour know full relief
From hunger's gnawing urge, are still unfed?
Thanks for shelter, warmth,
While in the city's midnight street,
On doorway stone, or path untrod,
Lie down those wandering souls
Desperate for rest, homeless, hungry, cold?
Can I say thanks for safety,
When any mother, fleeing far from war,
Has from her body blasted the infant yet unborn;
When youth runs madly on and on
To escape the hail of steel;
And old age, staggering on the road,
Falls prey to bayonet and shell?
And dare I even whisper thanks for peace to me and mine,
Which, bought for profits, takes its toll
In mangled bodies, fear crazed minds, and searéd souls?
Pray, who am I! that I should offer up my gratitude
For plenty, comfort, life,
While fear and death, and want, and pain
Stalk all unchecked in ghastly stride
Across the lands?

I do not understand!

Unworthy, I can but lift in humbleness and under muted breath
My gratitude for mercy still unfailing,
Which yet is mine, forgiving and unholding,
And for His respite of another little day,
Wherein to share and bear the burdens of the world.

Myrtle Sheldon Dyson

The Conception of God

LI TIEN LU

IS the conception of God as Personal a stumbling-block to many in China because of her heritage? (If so), how can the Christian truth about God be stated so as to meet some of the difficulties in this connection without surrendering essentials?

The editor has finally prevailed over my long standing unwillingness to use the valuable space of his paper to express my opinion on questions that I may feel some interest in. He has kindly intimated one of the subjects of the Madras Conference that I might write on.

The question seems to imply that the Chinese people in the past have believed, or even now are still believing, in an impersonal deity or deities. This understanding may have been derived from three facts of Chinese religious thought. Firstly, the Chinese philosophers of religious thought often used impersonal terms such as Heaven and Principle interchangeably with God and Deity. Secondly, many philosophers of religious thought in China seemed to be strongly convinced of the impartiality of the supernatural Agent in his dealings with the human beings so that his actions become almost automatically contingent upon the good or evil behavior of men. Good people automatically draw favors, and evil-doers disfavours, from the hand of the over-ruling Deity. Thirdly, some Chinese philosophers recognizing the significance of the constancy and harmony in the mechanical operations of nature, have purposely emphasized the impersonal working of the universe in contrast to the chaos and conflict in society brought about by the selfish schemings and manipulations of men. The moral these philosophers draw from this is that the achievements of nature are substantial and permanent, because it acts without a motive. Man, if he desires to accomplish permanent results in a life of truth and worth, should follow the example of nature of acting in an impersonal way, that is, to act without selfish motives. However, if this has a moral to teach, it is only an abstraction from the phenomena of nature which seems to lend itself to the accentuation of the point of permanent achievements from acting without selfish motivation. But it can not be deduced from this that these philosophers did not believe there was a directing Power back of the natural phenomena, or that the Power back of nature was impersonal in character.

Therefore, it is a serious question whether we are justified in taking the interchangeability of terms for the deity which bear some impersonal connotations, or the conception of the impartiality of his government, or even the emphasis on the workings of nature without motive as sufficient proof for the theory that the Chinese believe in impersonal Deity or deities. When we turn to the general conception of the Supreme Deity held by the commonality of the Chinese people, both ancient and modern, we shall find that though the Deity is called by Heaven or Principle, He is believed to be able to find out the good and evil doers, is capable of being pleased or

angered by men's deeds, and is capable of exercising his unerring judgement in meting out rewards and punishments to men according to their deserts. The belief in a God who is regarded as being able to know, to feel, and to will can hardly be urged as impersonal, no matter what name or names He happens to be called by. This being the case, it would be illegitimate to urge that if the Chinese have always believed in a personal God, they would have been more consistent in using in this connection terms of more personal connotation. John begins his Gospel by saying: "In the beginning was the Word." The fact that nobody has inferred that John's belief in God and Christ was in any way impersonal is because the functions of "creation" and "incarnation" attributed to the term "Word" are personal.

Chinese language does not show personal distinctions as well as languages where genders and cases exist. This is another factor which may have contributed to the misunderstanding of the religious conceptions of the Chinese people. Foreign translators of Chinese classics sometimes refer to the Chinese mention of Heaven as He and sometimes as It, as they draw inferences from the passages which seem to them to signify more or less personal functions of the Deity. This may be illustrated by two passages as quoted by Dr. Paul Monroe from Professor Soothill's book on the "Three Religions of China."

"In Chinese literature Heaven is personal:

He hears and sees; He enjoys offerings; He has a heart or mind; He is aided by man, and deposes his work especially to kings and their ministers; He can be honored or served; He is awe-inspiring, of dread majesty, and to be feared; He confers on men their moral sense and makes retention of his favor dependent on moral character; His will is glorious, may be known, and must be complied with; a virtuous king is after his own heart, but He will have no regard to the evil-doers; with such a one He is angry; the virtuous king He will reward with peace and dignity; the appointment to kingly office is in his hands; such appointment is contingent, and favor may be lost; He protects, but may withdraw his protection; He warns, corrects, and punishes the evil king, even afflicts, ruins, and destroys him, and of this instances are clearly given."

"Heaven is impersonal:

It gives birth to the people; It gives valor and wisdom to princes; It gives blessings to the good and woes to the evil; It ordains the social order, the religious and social ceremonies, and human virtue; It sends down rain; It is gracious to men and helps them; Its will is unerring; It does not shorten men's lives, they do that themselves; It is not bound to individuals by ties of biased human affection; It commands men to rectify their character; It gives man his nature, compassionates him, and grants his desires; It is only moved by virtue, but men may cry and weep and pray to It, for It will hear."

*Quoted from W. E. Soothill, *The Three Religions of China*, p. 126 in *China A Nation in Evolution*, Monroe, pp. 81-82.

The pronoun "He" is used when Heaven is conceived as personal and "It" is used when Heaven is conceived as impersonal. It is very curious that no more distinguishing features are discernible between the two paragraphs. My humble contention is that if one can use He for the first paragraph there is very little reason for not using the same pronoun in the second paragraph. On the other hand, if he decides to carry his point of making the Chinese belief in Heaven appear impersonal by using It in the second paragraph, then it will be germane to ask what has kept him from using It in the first paragraph. After all, it is not a question whether we can use one pronoun for the two paragraphs, but which is the proper one to use. If "It" can be used to represent a Deity that is believed to be able to see, hear, reward and punish, there would be no reason why that word should not be used, except that it should not on that account be taken to imply that the Deity so represented is impersonal. If a God who sees, hears, rewards and punishes is insisted on as impersonal, then one would be driven to the unreasonable conclusion that no God is personal. If such a God can better be referred to by the personal pronoun He, we should not try to substitute the word It merely for the purpose of making the Chinese belief in God appear impersonal.

There may have been Chinese, and there are plenty of them now, who do not believe in any supernatural Deity. For them God is not only impersonal, He is non-existent. But when there is a religious belief in God, He is always personal. An eminent Chinese scholar has made a study of the conceptions of God in Chinese history and comes to the conclusion that terms such as Heaven, Heavenly Ruler, Heavenly Emperor, and Supreme Deity all bear connotations of personal traits. Only personal God is the God of religion. All religions in their original state held this absolute and pure conception. It is only when later men speculate about the qualities of God through their learning that the personal God becomes a God of generalization, and the God of religion becomes the God of philosophy. (Wang Chih Hsin, "Conceptions of God in Chinese History.")

Furthermore, it would serve no useful purpose to try to relegate the Chinese religious conceptions to a lower level by drawing some fictitious point of difference in order to show the superiority of the western conceptions and thereby make them attractive. It is especially to be deplored when such attempts are made with a disregard for the true facts of the case. The following quotation may serve to show this tendency and the inclination to generalize on the firm conviction that the Chinese religious conceptions must be inferior to those of the West. The unwarranted bias may be so strong as to wrest the natural meaning of a common expression. "Heaven or Tien is personified as Lao Tien Yeh (老天爺), not as Heavenly Father, as it expresses the Christian's conception of combined tenderness and majesty, but literally 'Old Father Heaven', much as we say 'Old Father Time,' (in the West)." (W. A. P. Martin: "The

Lore of Cathay,' p. 166). The writer of this article has no desire to take issue with such an eminent scholar on China and the Chinese as Dr. Martin. But it will be fair to point out that the personified Heaven in this case is believed by the Chinese to be able to see, hear, reward and punish, while the personified Time is not so conceived in the West. May it be added in this connection that the Christian strategy on the mission fields lies not so much in disavowing or disparaging old religious conceptions as in utilizing them, crude as they are, to prepare the way for the acceptance of a new and true religion.

A more recent writer, after having made a study of all the possible meanings and different uses of the words Tien and Heaven, gives the following statement which seems more mature and reasonable. "Tien. It may mean the visible heavens, the sky, the firmament. It is from this that we get the colloquial meanings of the weather or a day. It may indicate that which is natural, as opposed to that which is artificial or manufactured. It also conveys the same idea as our words Nature or Providence—a more or less impersonal expression of superhuman power or authority. But in this connection it more frequently connotes the idea of a personal overruling deity, a power which is behind the phenomena of the natural forces, and which uses their forces to work out his purpose in the affairs of the human race. In fact, Tien or Heaven is probably more used by the Chinese to express the idea of God than any other term." (R. H. Matthews: "An Examination of the Terms Used for Translating the Word God into Chinese, 1935, p 5.)

In taking the stand I do, I am not oblivious of the fact that there have been philosophers and religious teachers in China who either refrained from elaborating on the personal qualities of the Supreme Deity or based their speculations of the universe entirely on the mechanical workings of nature. But even in cases of what most people would acknowledge as the chief exponents of an impersonal world-ground, it cannot be definitely alleged that in their conceptions the personal traits of this Entity or Essence are absolutely missing. The fact is that even Lao-tze and Chuang-tze, who are regarded as naturalistic in philosophy and pantheistic in religious beliefs, speak of the personal election of Heaven in these passages: "The way of Heaven is impartial, but it is always in favor of the good man," (Lao-tze) and "The eternal Order (Tao) has feeling and faith," (Chuang-tze). And to Chuang-tze we also owe the expression "regarding Heaven as Father."

Care must be taken that atheistic attitude be not mistaken for religious conception, and philosophical speculation be not confounded with religious beliefs. There are many people who do not believe in the supernatural, and for them it is no question whether they regard the supernatural as personal or impersonal. Also philosophical speculation about Nature, Universe, Essence, and Reality may treat its objects of thought as impersonal. But the question is: Can there be any religious belief in a Supreme Deity or God who is conceived of as other than personal?

A New School of Christian Art

MARIE ADAMS

WRITING a Foreward for an article on Christian Art, in the Peking Chronicle, Dec. 19, 1937, Dr. W. B. Pettus, head of the College of Chinese Studies said, "The Christian Church cannot be regarded as firmly planted in China unless it is expressing itself adequately in Chinese paintings, architecture, music and literature." Only a superficial review of the high place Christianity has in Western painting, architecture, music and literature reveals how far the Church has to go in obtaining this ideal in Chinese Christianity.

The new School of Christian Art of the Catholic University in Peiping, has taken us a long step toward this goal. For years in different parts of China, there have been efforts to put Christ in Chinese art, but we doubt that anywhere there has been as high a reach toward it as has been made in this school.

In 1930, the Catholic University brought to its department of Fine Arts, Ch'en Hsü (陳煦), an artist of high rank. He was not a Christian. He was given portions of the New Testament to read, and later a few of the best European pictures. Then he was asked to paint some Christian picture, but to do it in Chinese form.

At first his pictures were a little stiff and the face of Christ was too Western. As he went on painting however, his interest grew in Christianity and in expressing it through the medium of Chinese art. He was baptized in the Catholic Church. He was at that time given the Christian name Luke (路加), which he has since used almost altogether. From the time Mr. Ch'en became a Christian, it is evident that his pictures have grown in depth of meaning and richness of subject. It is to be said however that he still has not painted a real Chinese Jesus, he still gives Him a slight Western look.

Mr. Ch'en is particularly successful in the portrayal of older men. His Simeon in the picture, "The Presentation in the Temple," is all that could be desired both in expression of age and the delineation of the inner spiritual exaltation.

In the picture, "The Boy Christ in the Temple," Mr. Ch'en has done a far truer piece of work than have Western artists. The Boy Jesus probably did not talk with the teachers in the Temple, but rather on one of the porches which surrounded the Temple. In his picture, Mr. Ch'en has painted the Boy Jesus and the teachers on the porch of a Chinese temple. The old scholars which he has painted to represent the teachers are very well done. The power of that little twelve year old Boy as he lifts his hand in His effort to bring a new interpretation of the Heavenly Father to these religious leaders of His day, is very vividly portrayed. The teachers do not seem to be very convinced. They seem to be entertained and amused, but not very apt to accept His message. They did not believe Him, but the artist makes us feel the force of His message thru the lone, unafraid Boy!

Mr. Ch'en makes a big use of red pillars, red chair covers and red banisters. It is rather startling at times. Some feel that the high color detracts from his figures, some however feel that the color only adds to the picture. While his characters are generally clothed in fairly somber colors, except for the Christ who is almost always in shades of pink, there is usually that startling dash of red in belt, edge of shoes or a bit of the underneath garment.

A number of younger artists have joined Mr. Ch'en and many people feel that some of them will surpass their teacher. One of these men is Wang Su Ta (王肅達). He was born in 1910. His family is very proud of the record they have of an artist every generation. At the age of twelve, Mr. Wang was producing paintings for his friends. After graduating from Middle School, he was introduced to the Peking Artist's Society, and after that a number of his paintings were shown at exhibitions in Singapore and Japan.

In 1936 Mr. Wang graduated from the Catholic University. On Christmas Eve, 1937 he was baptized in the Catholic Church. He is now on the staff of the University and is an artist of great promise. He is a painter of great detail, comparable with Hunt and Hole in Western art. He is a master hand in painting the ancient costumes of China which of course appeal to the Chinese. "A painter of the human form especially, his figures possess unusual vigor and wealth of coloring which is due to his study and admiration for Western masters; nevertheless, his work is very *distinctly* Chinese though endeavoring to embody the artistic perfections of both East and West." Critics consider his "Crucifixion," "The Madonna at the Rock" and "The Holy Family in Cherry Blossom Time" as his most outstanding work.

Mr. Wang's pictures are full of color, but in such detail that the bright reds and blues do not stand out as do those of Mr. Ch'en. While the "Crucifixion" is a picture which should be seen in the original rather than in a small print, it shows very well Mr. Wang's style. On the left, the group of Jesus' friends are dressed quite simply, while the group of soldiers casting lots for His garments on the right, is so full of color and detail that it has to be studied very closely. The soldiers are the ancient, much bedressed ones and give Mr. Wang a full chance to work in detail and color. While at first the picture may not appeal to most Westerners, it does to the Chinese. Student groups spend a long time in the study of this picture and some of them have said that nothing has ever made the crucifixion so real to them as has this picture.

Another outstanding young artist of the Department of Fine Arts is Mr. Lu Hung Nien (陸鴻年). He graduated with Mr. Wang from the Catholic University and is now only twenty-four years old. His family which is one with a long line of artists, came to Peiping from Kiangsu in 1914. Mr. Lu's grandfather on his father's side was Secretary of the Department of Ceremony (禮部尚書) and Head of the Examination Board (總憲) during the Ch'ing Dynasty, while his mother's father held the title Chuang Yuan (狀元) and was premier (中堂). His father was a member of Parliament and Supt, of Customs at Tuo Luen (多倫) under the Republic.

One day when Mr. Lu was two years old his mother was holding him at the window so that he might see the beautiful snow scene without. At once the cake of soap with which he had been playing was utilized as a pen and he began drawing pictures. His father coming in was delighted, for said he, "Our family will be blest with another artist!" His mother said this to the writer, "As a child I had to watch him to keep him from drawing pictures on all my walls. Even when I sent him to wash his face and hands, he would stand drawing pictures on the cake of soap until I would become so exasperated!"

Mr. Lu says that the thing which first turned him toward religious pictures was the coming into the possession of the Sunday School colored picture cards which Christian friends gave to his mother. These he treasured with the hope of some day painting this type of picture himself.

Mr. Lu is painting from a different angle from which most of the painters are. The other day he said this, "I want to paint pictures which will touch and change life." To many it seems that he is painting pictures which will touch people's religious emotions more than those done by most of the other artists. He does not fill his pictures with unnecessary detail, but rather with a message. The great Western pictures which have touched and changed lives have not been the ones filled with so much detail, but rather the ones in more simple lines but with a great message. Although Mr. Lu has a very deep insight into spiritual things, he has not yet taken any step toward church membership.

Mr. Lu's subjects are very unusual, showing his power of imagination. His pictures of Mary with the little Boy Jesus doing the family washing at the river, or the one of Mary and Joseph caught in a dreadful storm during the flight into Egypt are characteristic of his unusual subjects. Perhaps the best liked of his seventy or more pictures are, "No Room in the Inn," "The Holy Family in Winter" (In this one Mary is holding the little boy Jesus at the gate, teaching him to wave at Joseph who is returning from work.), and the "Return from Jerusalem."

Mr. Lu is very successful in his colors. His snow pictures are among his best. In these as in the majority of his pictures, just a dash of bright color is so placed as to make the picture. In one of his most meaningful pictures, "No Room in the Inn," the bleak, snowy evening is so well done that you almost shiver as you look at the picture. The pathos of Joseph at the closed gate guarded by a fierce dog, and the pitiful sight of Mary standing in the snow, unable to go farther, make you feel the cruelty of no shelter. Mary's bright red and blue garments are so blown by the wind that you can almost hear it. This picture if any, brings the message, "God so loved the world, that He gave His only Begotten Son."

There are other men in the Department of Fine Arts. One very promising young man died last December. It is certain that the university will continue to find artists who will add to the many pictures already painted, which will not only appeal as Christian art, but also as real Chinese art.

The paintings of these artists have already been exhibited in Rome, Berlin, the World's Fair in Paris and other places. There have been three public exhibitions in Peiping. The Catholic University has been very fine in loaning the exhibit to Yenching University, the Methodist Mission and others. Dom Adelbert Gresnigh, a Dutch Benedictine artist and architect of the Beuron school who has spent some years doing church architecture in China, speaking of this new school said, "When one of the master artists of Peiping recently exhibited a new group of canvasses, there was widespread excitement and interest. As far as Peiping was concerned the stir was as important as would be the appearance of a new method before the critics of the Royal Academy in London or corresponding circles in New York, Paris or Berlin."

In 1940 there is to be a great exhibit at Rome of indigenous Christian art. Speaking of this exhibit, right Rev. Comisso, Secretary of the Apostolic Delegation to China said, "It will become a noble contest which will show with what love, faith, nobility of art and beauty of feeling the Mission churches are willing and eager to contribute to the cult of God..... It will become a contest which will show that whatever difference there may be in literature and artists language of Christian peoples, there still is but one feeling, one faith and one prayer; and this unity of feeling, of faith and prayer manifests the catholicity of the Church."

Not until these pictures are taken into Religious Education classes, can the full value of them be seen. The response which Western pictures bring is not to be compared with the feeling which these Chinese pictures give. Among the higher educated Chinese, the absolute delight which these pictures produce, shows their high standard of art. The Catholic University has put into the hands of Religious Education workers a great wealth of material which must not be missed if the best work is to be done. Already some hundred and fifty pictures are available in photographs, while the Catholic University Press is doing prints in two and three colors and expects to do more in the future. (Readers who wish some of these pictures may refer to the advertisement.—Eds.)

—=0=—

Towards a Cooperative Economic Order in China

E. M. STOWE

IN the midst of truly appalling destruction attending the present invasion of China, it is a relief to discover that constructive enterprises still continue, even within threatened territory. The work of the Cooperative Bureau of the Fukien Provincial Government is one such enterprise. This work is growing in quiet efficiency under the leadership of Dr. Francis Ch'en. Its development is indicated by the fact that during the last fiscal year loans totalling nearly \$4,000,000 were made through the Bureau. In the current year the amount is expected to increase to \$10,000,000.

Though statistics on the Bureau's work may obscure facts of even deeper significance, these figures are not unimpressive. Last year, for instance, loans were repaid to well over 95%, in spite of war conditions. In about two years of history, 52 of the 58 *hsien* or counties have had planted within it one or more cooperative societies. There are over 3000 societies, with more than 150,000 members. The Bureau has 125 agents and nine inspectors who supervise and guide the work of the local societies.

The social and ethical implications of the Bureau's work, however, constitute a no less important aspect than the economic. A farmer who pays but 8% instead of the customary 20% to 30% on loans for seed or fertilizer finds more than hope for economic salvation, he discovers grounds of hope for elemental justice for the producer. The cooperative society that stores the rice of its members and receives consequently the appreciation of value that follows the harvest glut does more than accumulate capital; the group learns what the fruit of joint effort and mutual confidence may be. This human side of the cooperative movement is surely of no less moment than that which can be set forth on a balance sheet.

The headquarters of the Fukien Cooperative Bureau will not be found in a modern office building. You will find it in a borrowed temple. Search for the source of the ordered efficiency and intense application among the 30-odd workers in this headquarters, and you will be led to the desk of the Director, Dr. Ch'en. He presents an unusual combination: a Ph. D. in economics from Yale University is one qualification for his present post. Another is a burning conviction that cooperative societies constitute one "civil equivalent" for the Christian teachings on brotherhood. Here is one person whose religion and economics are not compartmentalized but are blended in a dynamic whole. The zeal that keeps him at his task approximately 16 hours per day of course infects his co-workers. I had occasion to ask one secretary what time I might expect to find him by phone. He replied, "Anytime between 7:00 A. M. and 7:00 P. M."

As to the way the Bureau works, space permits only the briefest outline. Field agents constitute the points of contact between the Bureau and local cooperative societies. There are, it was mentioned in a fore-going paragraph, about 125 of these "*chih-tao yuan*." A new society usually gets its inception through an agent calling together seven dependable members of a community, after they have learned roughly about the cooperative idea, and getting them to be the initiators of a society of their own. Careful judgment in the selection of these initiators is of course essential. If persons from the "rotten gentry" get in at this time or later, that cooperative is likely in for trouble.

The work of field agent is done by youth usually of middle school or vocational school standard. The median salary is \$35. A training school is held annually, when possible, for these agents. There is also a monthly publication which keeps them in touch with developments in the cooperative movement. (合作通訊) Theirs is a task that would try an experienced man of great resources, and it is

done remarkably well. A comparison of the total amount handled through the Bureau and the number of agents will show that they must help administer sums of considerable size.

The Cooperative Bureau has published detailed regulations for setting up local cooperative societies. One interesting supplement to this material is a little magazine that is published and sent out to all local groups three times monthly. It is named "He-tso yu Min-chung" (合作與民衆) The style is very easy Mandarin, and the content bears directly on farmers' problems with of course especial reference to cooperation. Incidentally, what a stimulus to literacy might be found in such a publication! The old query, "But why should I learn to read?," has no point at all for the farmer seeking to better his position through a cooperative society.

Loans are made to local cooperative societies directly from a bank or its branch after a contract form has been properly filled out by the group and approved by the agent and by the central Cooperative Bureau. The average number of members in a local society is about 50 persons, all of whom must be over 20 years of age. Loans may not exceed \$25 per person the first year. An increase of \$5 per year may be made thereafter for those whose credit is good. The local society has unlimited liability for the loans made to its individual members. Default on loans last year were in nearly all cases due to drought, flood or other natural causes.

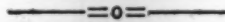
Besides these credit cooperatives there are also those organized for producers and for consumers though to date the larger part of the Bureau's work has to do with extending needed credit. One promising development is that of giving aid to marketing rice. By the usual practise, dealers buy the grain at harvest time, enabling the farmer to meet his pressing obligations. It is stored locally. Within a short time the price has advanced a dollar or two per picul, to the profit of someone beside the man who bore the heat of sowing and reaping. Cooperative marketing is changing that practice. Much ingenuity to assure its protection is shown on occasion by farmers storing their own rice for the first time.

"What are your most difficult problems?" I asked Dr. Ch'en. The not unexpected answer was "Personal character." The agents are subjected to heavy pressure from vested interests whose prerogative of living off others' sweat is disturbed. They are sometimes misunderstood by those who are members of local cooperatives. A few have wilted under the combined pressures from without and lack of resources and fellowship to furnish internal stamina. Dr. Ch'en has utilized some material not usually found among cooperative bibliographies: he has furnished each of his agents with a copy in Chinese of Dr. Stanley Jones' "Victorious Living."

A thorny problem is that posed by clever gentry for whom honest but illiterate farmers are no match when it comes to wits. A constant struggle is necessary to avoid power slipping from the hands of actual producers. The potentialities for citizenship training of those who become members of the cooperative hardly needs description.

One of the discouraging experiences Dr. Ch'en meets, he states, is the colossal indifference to the movement by the leaders of the Church. Perhaps this is due chiefly to ignorance. He asks, not that the Church itself support the work. But is it too much, he inquires, to expect pastors and other leaders to encourage a movement that aims directly at a more unselfish and brotherly way of living, to give their moral support to the problems experienced by agents and local leaders who wish to replace competition with cooperation?

There are of course plenty of definitions of the Christian task in which such an enterprise has no part. But as long as "Give us our daily bread" remains in the Lord's Prayer, as long as the treasure of human personality remains in an earthen vessel that needs food, clothing and shelter, as long as we try to relate the eternal to the temporal order, so long will an enterprise like cooperative living demand our attention.



The Church and Education

S. H. LEGER

Introduction

OUR subject brings before us two of the greatest forces in modern life. The Christian Church has nineteen hundred years of history behind it, during long periods of which it had a practical monopoly of education. It has wide ramifications in every part of the world, makes tremendous claims for itself, and can point to a substantial record of achievement. Yet it is now going through a period of bewilderment and uncertainty, and the majority of its members are none too clear as to its nature and place in modern life.

Education in its broader sense is as old as civilization itself. During the last fifty years it has come to be widely hailed as a new Messiah destined to usher in a better world. Because of this faith in the power of education, the last twenty years have seen an unprecedented manipulation of educational procedures in the interests of selfish political and economic groups.

The relation between these two great institutions of our modern world can hardly be a matter of indifference to any thinking person. Modern totalitarian states have learned by experience that the Church is a factor to be reckoned with. Those who believe that the Eternal Gospel of the Living Son of God is the hope of the world will disregard the power of education at their peril.

No small part of our difficulty in understanding the relationship between the Church and Education grows out of inadequate understanding of what we mean by "Church" and by "Education." Fortunately preceding papers in this series and the excellent book by W. A. Visser "T Hooft and J. H. Oldham called "The Church and Its Function in Society" make it unnecessary for us here to discuss

the meaning of the Church. It may be well to remark, however, that most Protestant Christians have an inadequate conception of the Church, and that Dr. Oldham and the Conferences at Oxford and Edinburgh last summer have made a large contribution to a more adequate understanding.

The term "Education" as used by modern educators does not necessarily refer to schools or classes or text-books. It has in fact come to be a general term for the scientific study of *all psychological means* of influencing human life. By "scientific" we mean study based on accurate observation and experiment, as contrasted with tradition or guesswork. We speak of "influencing human life" rather than of "learning" or "teaching," because the educational process is both personal and social, and can no more change the individual without affecting his social relationships than it can change society without changing individuals. The reader is asked to bear in mind that throughout this paper the term "education" is used with this broad meaning.

This paper is divided into three sections addressed to three different groups of people. The first section deals with the place of religion in education, and is a brief word intended for educators. The second section deals with the use of educational techniques by the Church, and is directed to Church administrators and general evangelistic workers. The third section is a call for reconstruction in religious education itself, and is addressed to those whose major interest is in that field.

I. The Place of Religion in Education

Education needs religion. Stated in this categorical fashion, this statement will not command by any means universal assent. Many government educational authorities have placed a complete ban on the teaching of religion in the public schools, and in some cases in private schools as well. Public education in the United States of America aims to be completely secular, and many Christian educators believe this is in the best interests of both Church and State. How then can we justify a statement that education needs religion, and what reason do we have for thinking that educators will pay attention to any such claim?

In saying that education needs religion, we are not referring to the fact that "educators" and politicians as well without any real religious convictions of their own sometimes use the forms of religion as means of psychological control of other people. True religion is not something we can use to attain our own non-religious purposes. We mean rather that genuine religion is an essential element in the best type of education.

The most fundamental reason for believing that education needs true religion rests in Christian faith itself. Christianity is *true*, and education cannot with impunity continue to ignore any part of reality. Christian men can accept complete secularization in education only if their own religious faith has become weak and tenuous. A rebirth of faith in our time is leading many nominal Christians to a new conviction as to the importance of religion in education.

It is highly encouraging to note that the study of the aims of education is gradually developing along lines which make the recognition of religion almost inevitable. It has long been recognized that personal character is more important than mere information, and most government systems of education emphasize character education. Modern research in character education such as that carried out by the Character Education Inquiry and embodied in Prof. Hartshorne's book on "Character in Human Relations" has demonstrated the close relationship between personal character and the social environment, and given the death blow to the pseudo character education which ignores the social factors and attempts to cultivate isolated "character-traits" or virtues aside from environment. Prof. G. H. Counts has carried the argument one step further to assert that education cannot be divorced from definite propaganda for its own particular political and social system. Excessive individualism is a tradition in our Nineteenth Century Western culture which is no longer tenable in the light of modern social psychology. As the group cannot exist without individuals, so the individual is psychologically very largely a product of group experiences. Hence definition of educational ends must be in terms of one integrated personal-social process.

It is becoming increasingly evident, however, that any such cultural system tends to develop its own metaphysical and "religious" basis, and it might be fairly maintained that it must do so in the long run or perish. Politically the world is divided to-day into three camps, represented by Fascism, Communism, and Democracy. Each has already developed its characteristic system of education and culture. Fascism and Communism have developed or are rapidly developing their own metaphysical and "religious" systems. The religion of Fascism is the religion of race and nation, most highly developed in Japan, but also far advanced in Germany and obviously progressing in Italy. Communism has gone a long way in erecting the materialistic metaphysics inherited from Marx into a new atheistic religion.

Democracy alone has been slow to recognize its need of a more adequate metaphysical and religious basis. Although some Christians in democratic countries have assumed that Democracy is the political expression of Christianity, yet Democracy has on the whole been quite thoroughly inhibited from recognizing and making explicit its own religious implications, with tragic results for our modern world. If Democracy is to survive in our modern world, it must make explicit its own basic assumptions which are derived from Christianity and can be defended only on the basis of Christian faith—that the world is one and all men are brothers (monotheism), that human personality is the most precious thing in the world (man as God's child), and that life should be organized so as not to do violence to these ideals. Only as these convictions are clearly understood and firmly believed by the rank and file of citizens in democratic countries can Democracy survive. Democracy and the Christian view of life will live or die together. Education needs religion, and democratic education needs the Christian religion.

II. The Contribution of Education to the Christian Church

The Church needs education. By this we mean that the Church needs to make more use of the techniques developed by modern education to attain Christian aims.

In the light of the early Christian tradition, it should not be necessary to urge the Christian Church to emphasize education. Christ was known by various terms for "teacher" more than by all other names put together. In His three-fold commission to the Church (Matt. 28) he gave instructions not only to preach the Gospel (evangelism) and baptize (church organization) but for religious nurture (*teach* them whatsoever I have commanded you) as well. In His three-fold instructions to Peter (John 21) the terms "feed" and "shepherd" come well within the definition of educational activities as understood by modern education, while his special emphasis on the young has lasting significance for the Christian Church. The attitudes and methods of education are no new and strange importation into the Christian tradition.

Half a century of painstaking observation and research in psychology and sociology as well as in education in the narrower sense has produced a rich harvest of methods and materials for control of human life. These are less obvious, but no less significant than the results of similar research applied to the physical sciences. The latter has given us modern technology from telegraph to television, from railroads to aeroplanes. In like manner workers in the science of education and related fields of study have forged powers for the control of human life which are not only being used by business interests for financial ends but are also being turned by totalitarian states to the control of the whole of life with crushing effect. These powers are also capable of being used for the great benefit of mankind. About sixty years ago Prussia first undertook to remake a nation through education, and succeeded in a generation. To-day educational instruments available for such purposes have gained in efficiency almost if not quite as much as instruments of warfare have increased in deadliness and power. The question of who shall control these immense forces and for what ends is therefore one of the crucial problems of civilization.

Church workers to whom "education" is almost synonymous with "school" and to whom "religious education" is a new fangled term for Sunday School work usually have little or no conception of the scope and power of modern education and of its tremendous possibilities if applied whole-heartedly to the attainment of distinctively Christian ends. Thirty-five years ago in America a group of outstanding religious leaders and a similar group of prominent educators came together to organize the Religious Education Association, on the basis of two convictions shared by both groups. These convictions were *First*, that religious faith is of vital importance in life, and *Second*, that educational techniques are basic in all plans to change life. Whatever we may think of this pioneer organization and its later development, these two convictions are fundamental in Christian religious education. The tragedy of much of our modern religious work in both East and West is that too often those with

a vital religious faith are lacking in educational techniques, and those who have mastered educational methods have no adequate religious faith to impart.

Scientific education first began to affect religious work through improved techniques in comparatively narrow fields. The grading of Sunday Schools, and improvement of Sunday School materials were among the early achievements. Through studies in the psychology of conversion, there was also limited influence on the evangelistic work of the Church. Gradually Church programs have been changed in emphasis—more attention to all-year programs as compared with spasmodic revivals, increased emphasis on work for children and young people, more frequent use of small groups as compared with mass meetings for those of all ages and all degrees of education. Increasingly it is becoming clear that "religious education" can never be merely a department of Church work; it rather implies and makes necessary a new orientation with regard to the whole Christian program in the light of new possibilities and tools for attaining Christian aims.

Our primary concern, however, is not with the meaning or scope of "religious education" as such. If and when the Church makes full use of the tools provided for its work by educational research, it may be best to give up the term "religious education" altogether, and talk more about "the Church program for children," "effective evangelism for young farm women", etc. We are chiefly concerned (1) that the Church should have the advantage of educational insights in making out the program as a whole, and (2) that Church workers should make full use of educational tools and technical skills developed through research in carrying out each and every part of that program. Decidedly the Church needs education, and any Church which persistently refuses to understand and utilize the best that educational science can give to help it attain its God-given ends is bound to fall short of its best possible service to God and man.

III. Success and Failure in Religious Education

To what extent has the Christian Church in all lands accepted the contribution of educational research and with what results for good or evil? This important question can be answered adequately only after a painstaking factual study in which the cooperation of many workers will be needed. Obviously if a comprehensive answer in which the churches had confidence were forthcoming, it would have the greatest significance for future policies. We can only venture here a few general observations in the hope that they may stimulate further interest and study.

I think it must be admitted as a simple fact that the majority of those who control church policies and finances (Bishops and General Secretaries, Synods and Church Councils) know comparatively little of modern education, and tend often to resist and resent any tendency to criticize traditional methods of work. Many of them have come to see values of educational approach in limited fields (Sunday Schools, for example), but easily develop a persecution complex if any suggestions are made which affect administrative or

financial matters. Part of this conservatism is due to age and "administrative caution;" part of it must be charged to half-baked schemes and ill-adapted procedures suggested by the religious education workers. On the other hand a few large Church bodies (*e.g.* Methodist both North and South in the United States of America) have had bishops with educational training who have had the courage and opportunity to make more thoroughgoing use of educational methods, sometimes with marked success.

Obviously the last thirty years has seen considerable change in church programs of work, most of which are directly or indirectly due to educational influences. There has been considerable change in methods of carrying on long established types of work (children's work, work for young people, evangelism, worship services). Under the influence of new social insights, new types of work have been undertaken, such as work for the family, rural reconstruction, etc. In North America, where the term "religious education" first became common, educational principles have been increasingly taken for granted especially in work for children and young people.

The International Council of Religious Education, which is without doubt the most vital interdenominational link between the churches in North America, reaching more people and affecting them more vitally than all other such agencies combined is now also rapidly invading the adult field and making a contribution to planning of local church programs as a whole. The Jerusalem meeting of the International Missionary Council was a landmark in the world-wide outreach of religious education ideals, and the World Sunday School Association is now largely dominated by churchmen with educational training. In China the National Committee for Christian Religious Education has made a notable contribution despite its very slender resources since its organization in the summer of 1931.

Although substantial progress has undoubtedly been made, yet I think it must be admitted that on the whole the results of more than thirty years of "religious education" are disappointing. When we consider the tremendous changes brought about largely by educational techniques in that period in whole nations—Russia, Italy, China, Germany, Turkey—it is discouraging to have to admit that the Christian Church as a whole does not seem to be much more Christian nor much more influential than it was thirty years ago. It might even be maintained that the Church actually has less influence than thirty years ago. For those who hold that in the Christian Gospel we have the answer to the world's deepest needs, and that in educational science we have the tools needed to make it effective, the result cannot but be disappointing.

Admitting then that the Church has as yet largely failed to make effective use of education, it is important to attempt to locate the sources of difficulty, with the hope of improvement in the future. We believe there has been partial failure at three points. *First*, our understanding of the educational aims of the Church have been uncertain and inadequate. *Second*, the educational tools and techniques of Christian religious education are still crude and often poorly adapted to attain religious aims. *Third*, the great majority

of the churches have not made use even of such educational procedures as are available in any whole-hearted or thorough-going fashion. We now propose to analyze briefly each of these weaknesses, and make tentative suggestions for improvement.

Educational Aims of the Christian Church

Obviously, it is impossible here to go into the matter of aims of religious education in any comprehensive way. The reader who wishes to do so is referred to Prof. Vieth's "Objectives in Religious Education" or to the volume on "Religious Education" in the reports of the Jerusalem Conference of 1928, or to the literature of the International Council of Religious Education. For our purposes it will be sufficient to emphasize four points.

First, it is impossible to discuss profitably the question "How to teach religion?" or even "Can religion be taught?" without previous agreement on *what is meant by "religion."* At least three different interpretations of religion have given us as many different types of religious education. One group tends to think of religion largely in terms of *religious knowledge*, whereupon religious education becomes chiefly interested in knowledge of the facts of the Bible, creeds and other intellectual formulations of religious truth. Others tend to think of religion chiefly in terms of human relationships and *moral character*, in which case religious education and character education tend to merge. A third point of view which seems to the present writer more nearly adequate than either of the above, considers religion as primarily the relationship between God and man, which involves of course cognitive and ethical elements, but on the human side the central emphasis is on *attitudes and basic life purposes*.

All three of the above aims are clearly within the field of education as understood by modern educators. They are also undoubtedly interrelated, though just how best to state that relationship is not clear. The essential point is that until the Christian Church is clearer as to just what it is attempting to do when it sets out to "teach religion" we can make little progress in the way of better methods and tools.

Second, Western Protestant Christianity will not get far in the effective use of educational methods until it transcends its traditional individualism and achieves an adequate doctrine of the Church. Only those who live in a loving community can know God, for God is Love. Character is possible only in human relationships. The most important thing known about "purpose education" is that growth in purpose or attitude is for the most part a function of the social group in which the learner is a member. The very heart of Christian religious education has been eluding us at this point, and much of our pretentious talk of the "social gospel" and plans for reconstruction of society have fallen down because individual Christians have not themselves been "reconstructed" in any effective fashion, a fact due in part at least to the lack of a truly Christian group social experience. We need to beware of defining our aims in smaller terms than the redeeming of the whole of life, which is social as well

as personal. "Twice-born men" and the "Kingdom of God" are two aspects of the one reality.

Although disappointing in its almost completely overlooking the educational function of the Church, the book by Dr. J. H. Oldham to which reference has been made has laid an indispensable foundation for a better religious education through a more adequate view of the Church. Only through the shared life of such a Church fellowship can church members come to be truly Christian, and only by the united impact of such a Divine Church can Christ do for our social system what He is waiting to do. Education is a function of the social group within which it takes place, and as we rediscover the Church, as the Body of Christ—an *organism* filled with His Spirit through which His will is done—we may hope to achieve effective Christian religious education.

Third, we need to beware of the sterility which comes where aims are too exclusively humanistic. Educational aims must of course be in terms of human growth, but that growth is vitally conditioned by the greatest fact in the universe—the fact of a Christ-like God. Faced with the general confusion as to the essential elements in the teaching of religion, it is not strange that religious education workers have sometimes uncritically taken over assumptions and hence applied methods developed in teaching history or mathematics to the educational task of the Church. At best this is likely to cause over-emphasis on the less central things in Christian truth; at its worst it has sometimes completely discredited religious education with earnest and intelligent Church workers.

Fourth, Christian educators must not be content with the statement of aims in general terms, but must go forward to concrete and definite formulation of objectives for particular individuals or small homogenous groups at a particular stage in their development. To say that a man is a sinner is like saying that a man is ill. It is doubtless true, but inadequate as a diagnosis. To say he is selfish or dishonest is like saying that he has a fever—one step nearer a diagnosis, but still not sufficiently specific to form a basis for wise prescription. Only by careful analysis of the particular social situations in which selfishness or dishonesty appear, followed by specific moral therapy applied both to the individual and the social group involved can we reasonably hope for a speedy and permanent cure. Let us then beware of blanket prescriptions and mass meetings, and emphasize specific aims and work with individuals and small groups.

Educational Tools of the Christian Church

Here again no comprehensive statement is necessary or possible. The reader may be referred to the many books available on methods in religious education. Our chief interest at this point is to recall the issue raised above as to the meaning of religion, and to point out that educational tools and techniques will differ widely in accordance with our understanding of the nature of religion.

Suppose for example that our chief interest is in giving the learner *religious knowledge*, assuming that the desired results in

attitude toward God and moral character will more or less automatically result from that knowledge. The great bulk of our religious work seems to be based upon some such assumption, though the assumption is a highly questionable one. A good deal has been learned by experimental psychology about the most favorable conditions for understanding and remembering historical facts (as in Bible study) and generalized concepts (theological creeds), etc. There seems reason to believe that there might be some gain in efficiency for this type of teaching through better understanding of educational psychology. Most of the current discussions of method in religious education literature seem to assume this type of teaching material. That it has value no one would deny, and certainly it should be done as well as possible. Probably more important is the fact that educational research throws serious doubt upon the assumption which is the basis of emphasis on this type of religious education.

Suppose we choose to place major emphasis on *character education*, with definite attention to "Christian conduct" along with our attempt to promote knowledge of the Bible and Christian dogma. In this case we find much less in the way of dependable educational techniques suitable for our purpose. Most of what is available is the direct result of research done by Prof. Hartshorne and his colleagues in the Character Education Inquiry. This research focuses attention upon the life in the group as the crucial factor which affects the individual for better or worse, and so calls attention to the inadequacy of any merely verbal or individual educational process. Character development is seen to root back in family life, the "gang" or "clique" in school or on the playground. Habits of dishonesty and of deceit seem to be almost immune to influence from the ordinary kind of Sunday sermon or Sunday School class.

For those to whom religious education is chiefly *purpose education*, secular education has still less to offer in the way of scientifically verified facts and dependable methods. Workers in educational psychology seem to have hardly touched this field. Possibly something can be learned from those specializing in the psychology of advertising or serving the various totalitarian states. A few significant studies of attitudes have been made, but rather in the field of charting present attitudes than in that of creating tools for purpose education. In general we may say that indications point away from verbal and individualistic procedures towards some sort of "absorption from environment." Modern educators talk much about learning by doing and by participation in the group. New purposes and attitudes are probably most easily acquired by happy fellowship with others enthusiastically living according to such purposes and attitudes. The truth in the old statement that "religion is caught and not taught" is that it is not taught by *verbal means*. The statement is false if it assumes therefore that "religion" is acquired in some magical way, not subject to wise human control.

Christian educators need to go beyond the conventional boundaries of "educational method"—lecturing, question and answer, discussion, visual education, even project method as usually understood—to

create new techniques based upon shared religious experience. Educators have long ago given up the old analogy of pouring water from one vessel into another as a representation of educational procedure. I would like to suggest the induction coil as a useful analogy for the new type of educational method based upon group fellowship which must be developed experimentally in the future. The Church or other Christian group is represented by the primary coil, and there are many things that might be said about voltage, resistance, number of turns in the coil, and the like. The secondary coil represents the group to be influenced—and it may prove to be better to deal with a small group rather than with one individual. The reader is urged to think through this analogy, and then not satisfied with mere theories or analogies, to try out experimentally and help develop more adequate tools for the Church to use in purpose education. Certain it is that the Church has already had much experience with creative experiences in small groups, whether in New Testament times, in the Mediaeval monasteries, with John Wesley, or in our own day.. The size of the group, the intensity and unanimity of purpose, the proportion of one's time and experience under control of the group are all factors to be reckoned with.

The task of adaptation and creation of new educational techniques suited to the needs of the Church should be a major item in world-wide Christian strategy. Items which can be taken over directly from secular education are after all not many, but there are many more which are valuable for their suggestion of fruitful experiment rather than for their immediate utility. The Church is still woefully weak in research, and we look to the coming meeting at Madras to take steps to strengthen this work by cooperative action. Any research department set up, however, must beware of spending too much time on interesting but comparatively unimportant side issues until some of the great fundamental problems of helping people grow Christlike and problems of the life, program, and organization of the Church have first been studied scientifically.

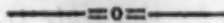
Education Serving the Church

Once the Church is clear as to her aims in changing growing persons, she can and should without fear or reserve take over to the fullest possible extent every tool and technique that educational science can contribute that can help attain those aims. The important thing is that the aims are still those of the Church itself, based deeply in the experience of God in Christ, and not the ends which have merely come over from secular education. To be sure the Christian experience of the Church may be expected to grow in the process, and so aims tend to be enlarged and deepened, but they are based more firmly than ever in Christian religious experience.

We must expect that this frank acceptance of educational techniques suited to our purposes will mean considerable changes in the traditional activities and methods of church work. The great purposes of God abide, but he has ordained the law of adaptation in the universe, and institutions which live on mere tradition and inertia instead of seeking ever more effective means of attaining their aims will in the end take their places with the fossil remains of bygone days.

The systematic study of more effective means of helping humans grow is the science of education, and any Church that neglects it is bound to fail in its mission to represent the life of God on earth.

There is every evidence that the Spirit of God is moving with power over the hearts of men in these perilous times, and that a new era for the Church of Christ is at hand. The Holy Universal Church has a right as no nation has a right to demand the unqualified allegiance of all the children of God. Let us then give all that we have of science or skill or devotion to the end that Christ shall once more in the Church have a Body through which to express His will in our own needy world.



The Nature of the Church

C. STUART CRAIG

THE announcement of the subject—"The Nature of the Church"—may have led you to expect—I confess that in my case it would have been to fear—a somewhat long and involved historical discourse, in which we should be invited to pay attention to what men of various generations have thought about the Church. On the other hand you may have sensed the possibility of somewhat controversial examination of what the various churches of to-day have in the way of doctrine of the Church. For the former task I have not the equipment, for the latter I have not the heart. By that I do not mean that I am in any way disheartened in the matter of Church Unity—what I do mean is that I have become firmly convinced that we have in our day a difference of opinion with regard to the nature of the Church which is too deeply founded to be explained by relatively superficial denominational differences. It is a cleavage which cuts right across the Churches. It will become I think more and more pronounced. It invites us to most critical decision. It is not too much to say that what we have to decide is whether the Church IS the Gospel, the Good News, or whether it is only an implication of the Gospel, the apprehension of which led men to create the Church. It is just because this decision is of such profound importance not only for our understanding of the Church's work in the world but also for our own individual spiritual life, that I propose for us a task which will bring us forcibly to face the decision. We shall seek to discover as far as we are able the mind of Jesus concerning the Church. What place had the Church in Jesus' understanding of God's work of salvation? If it had a place, what did he conceive its nature to be?

Our task appears straight forward enough, but even so there are one or two small matters of method and validity which must first be considered. If we set out to discover the mind of Jesus concerning a matter we do well first to ask ourselves—having discovered it, what then? What truth value has it? Is the consciousness of Jesus a safe criterion of truth? In what it contains it is

indisputably true; in what it does not contain even concerning the significance of his own acts, it is no safe criterion. For example—men have often said, indeed still do say, that Jesus knew nothing whatever of a Church, that his sole concern was the saving of individual souls by bringing them into an immediate and saving relationship with his Father, and therefore—they have gone on to say—the Church is merely an addition to the Gospel, has no divine origin or place in God's relationship with man. Now even if it were true that Jesus had no conception of the Church to go on to such a conclusion would still be unsound. It is possible that things which Jesus himself did not realise as being of significance, even concerning his own life and work—were yet of profound significance, and were revealed to others as such by the Holy Spirit. Surely this is what Jesus himself foresaw when he spoke of the Holy Spirit—"He shall take of the things that are mine and shall shew them unto you." But there is this to be said also, that if the mind of Jesus did contain a distinct appreciation of the Church as belonging to the essence of God's saving activity, then although succeeding generations of men might have no such appreciation, or might in their sin have marred what was committed to them, it would in no way reflect upon the accuracy of Christ's apprehension of truth. If no other mind contained this conception we could not even so have the least doubt about its validity.

Now in setting out to find the mind of Jesus concerning the Church there is one thing which will dispose us towards finding some fairly well-developed doctrine—the fact that the early Christians in the time of Peter and Paul and James were confronted with a very high conception of the Church. If such were entirely alien to the mind of Jesus, it must surely have been exposed as such, for it was declared within the hearing of men and women who had companied with Jesus, who knew his mind from living and talking with him. Though this is a notoriously weak argument—argument from silence, it would rightly make us unwilling to accept a conclusion in which it was asserted that Jesus knew nothing of a doctrine of the Church.

During the years in which he was being prepared, and was waiting for the sign that his ministry was to begin, Jesus must have pondered at length what the nature of that ministry was to be. It is not surprising that a boy nurtured in such a group and standing in such tradition should at the early age of twelve years have the beginnings of a conviction that the meaning of life for him lay in the things of God, and that in their context he was to find his work. We know from his subsequent ministry how closely and sympathetically he must have studied the scriptures in his youth, how carefully he must weighed them, for it is always with critical care that he quotes them. In the light of them he pondered his future work. How soon he came to know himself as involved in a unique way in the saving work of God we cannot say, but it is certainly clear that when he found the sign for which he was waiting, as he did in the revival of John the Baptist, by that time he knew quite clearly what it was he was to do. But the thing about his ponderings which is of immediate importance is to discover how far it was

possible for him to conceive of his mission in terms of an individual to individuals—must he not of necessity have thought of God's salvation as being mediated through a community?

Two things at least would insist that he do so; his immediate environment and his scriptural tradition. By his environment I mean that little group of intensely spiritually minded folk into whose midst he came and whose influence upon him was so great. So far as we may so speak—humanly they produced Jesus. They were of no significance in contemporary politics, they were neither a danger to Rome nor a nuisance to the religious authorities, yet they were the most important group of their day. They were those who waited for the consolation of Israel, a small group of devout men and women, among them Mary and Joseph, Elizabeth and Zacarias, John the Baptist, Simeon and Anna. They were still humble enough and patient enough, and faithful enough to the true prophetic tradition, to look for salvation from God rather than seek it in the elaborate system erected by officialdom in the name of religion—they had a patient and firm faith in God; patient but expectant. They were very conscious of being a group; their spiritual temper of necessity involved it, the pressure of the outer world in which there was so much to give them grief made it doubly sure. We need to read the opening chapters of Luke's Gospel to catch the spirit of these folk. Two or three verses in particular give a picture of the group—it was at the time Mary brought the young child Jesus into the Temple—"And there was one Anna a prophetess....she was of a great age....which departed not from the temple, worshipping with fastings and supplications night and day. And coming up that very hour she gave thanks to God, and spake of him to *all them* that were looking for the redemption of Jerusalem." It was this group which gave us the Magnificat, the Benedictus, the Nunc Dimittis. Simeon could depart in peace, for the group which under the mercy of God had been preserved had now been given its leader. His eyes had seen the salvation of God.

It is perhaps improper to speak of the scriptural tradition in which Jesus stood as though it were something apart from this group; the group embodied it and Jesus absorbed it in the group. But there were certain parts of scripture which seem to have made a particularly deep impression upon Jesus, they are the parts which contain the concept of the Servant of the Lord and the Son of Man,—both matters of considerable controversy. Without going into lengthy discussion of these we can say at once in a practical way, that if a group is to become a saving group, it must produce or receive a leader; and that if a leader is effectively to mediate salvation he must of necessity find himself a group. So true is this, and so closely knit and one is the leader with his group, that they may scarcely be thought of apart. We shall see how inseparable they become in the mind of Jesus. This is demonstrably true in Christ's use of the term "Son of Man." Some of his sayings which include that have come thrillingly alive if in reading them you give it the meaning of a GROUP. There is one further element in his scriptural tradition which must be mentioned here—that prophetic

vision at its very highest had seen Israel herself as the community through which the salvation of God was to be mediated to the world.

In such an environment and with such a tradition it was impossible that Jesus should think of God's work of saving man in the relationship of an individual to individuals—it involves at once and inevitably a group. But now see how quickly this becomes apparent in the actual conduct of his ministry.

If we allow—as nowadays we are more disposed to do—that John's Gospel has some value in an ordering of the ministry, we are at once made aware of the fact that he was very early in conflict with the religious authorities. That is true whether or not we accept John's placing of the cleansing of the temple—though I personally think he is right. There was a Judean ministry very early and following upon the very briefest activity in Galilee. It took place before any conclusive calling of the disciples. In those days Jesus was face to face with the whole paraphernalia of contemporary religion. What was his reaction to it? It was one of shame and abhorrence and of avowed intention to replace it with something new. The Gospels are full of evidences of this but it is most briefly and forcefully expressed in some words recorded in John. It followed upon the cleansing of the Temple—"The Jews therefore said unto him, What sign showest thou, seeing that thou doest these things?" Jesus answered and said unto them, "Destroy this temple and in three days I will raise it up." The Jews therefore said "Forty and six years was this temple in building, and wilt thou raise it up in three days?" But—says John—he spake of the temple of his body. Those who listened did not think that he spake of the body of his flesh—they spoke of the length of building time; those who bore witness of this at his trial did not think he spake of his body, they realised that he spoke of a temple not made with hands. But surely his meaning was something like this—"Go on with your dreadful work, you have already brought the religion of the prophets to this, it is even now useless for the salvation of men—go on, destroy it altogether, and in a short while I will make another religion—another temple," for the temple stood in a way that we can hardly understand for all that their religion meant. It would be hard to find a fiercer onslaught upon established religion, but it clearly is not that he thinks a Church unnecessary, for he proposes to found another. It is that in the evil ridden form in which he found it, it was unable to mediate the grace of God to men. It must be replaced by a new community with a new spirit. It involved a complete break; from this time Jesus, if ever he was, is not interested in the reform of the existing religious system. We shall see shortly how radical a break this is, but we ought also to see that what he is about to create is in a real sense continuous with the faithful group of humble folk of whom we spoke, and in the true prophetic tradition.

Now whether or not we like to accept that incident with its interpretation as a fair indication of the attitude of Jesus, it certainly is true that he was very early in conflict with the existing religious system. In this conflict—if we catch the spirit of the

Gospels—Jesus was not a passive subject of the buffetings and onslaughts of representatives of that system, until finally at their hands he was done to death. In the conflict the initiative was with Jesus; he had a definite purpose to fulfil, he went about the fulfilling of it with all the skill and political sagacity that was his, and all the humility. That purpose was—we may so far anticipate as to say—the bringing to birth of the redeeming community—his body—his CHURCH.

But let us see how Jesus prosecutes his purpose—in so doing the purpose will stand out the more clearly. We often speak as though at a certain point in his ministry Jesus changed his mind, turned himself away from public evangelism to concentrated instruction of his small group of disciples, communicating himself to them in the very closest fellowship. There is no doubt that such a change took place, and that his experience in public evangelism of which he speaks in the Parable of the Sower, and his injunction to us not to cast our pearls before swine, confirmed him in what he was doing.

But what he was doing rested not merely on that experience but upon something much deeper—on his understanding of his Father, and his Father's dealings with men in the saving of them. The gathering of this group and its building up in faith and in a real understanding of God and his purposes, was the supreme aim of his ministry. The choosing of the group was the result of much prayer and searching of soul. It was not the easy spontaneous thing which a superficial reading of the Gospels might lead one to suppose. It had three stages—they may be clearly traced in the Gospel narrative—the first of ordinary friendship, the second of an avowed acceptance of his way, the third of the calling out of the twelve to be with him in his journeyings. It covered a fairly long period of time, in some cases at any rate, the friendship dating from his youth and being within this group of which we have spoken. With what care and patience he instructed these men we have only to read our gospels to see. How he bore with their blunderings and rejoiced in their small steps in understanding is one of the most precious things recorded for us. One of the great moments was when at last Peter answered him—"Thou art the Christ, the Son of the Living God." With a glad heart Jesus accepts it, "On this rock I will build my Church." It was to this end that the preparation was directed, to that supreme moment in which they would consciously become the redeeming community, accepting the mission which under God belonged to him and his.

We must see how this develops. The planning for this supreme moment is the key for the understanding of the last five months of the ministry of Jesus. The period is covered in some detail by the record of John, Chapters 7 to 17. Jesus goes in secret into Judea. He was probably alone—he would have been hampered in what he was to do by a band of disciples—though it is a possibility that Thomas was with him. He goes to lay plans for his death and for the birth of the Christian Church. The two are inseparable—"unless a seed fall into the ground and die it abideth alone." For these

months he is in and out of the temple, proclaiming his Gospel with such power and at such wisely chosen moments that they are afraid to touch him. To feel the real power of Jesus these chapters of John need to be read at a stretch. They are an amazing record of courage and tactical skill. Time and again they try to kill him, but there is a power about him which frightens them, and he hides so effectively in the hills that he is able boldly to say "Ye shall seek me and shall not find me." He is once at least able to tell them to their face that he knows their plans for his destruction have miscarried. All the time with calm assurance he carries out the task which he had set himself. First he plans the triumphal entry—an experience of superficial popularity which must have been most distasteful to Jesus, but the prosecution of his purpose demanded that he undergo it. He arranges for the use of the ass and provides a password that his messenger may be recognised. But this is but a preliminary to the more important moment of the last supper—this is planned with the utmost care for detail. A password in this case is not sufficient for it is imperative that the place of the supper be kept secret. Jesus adopts the device of the man carrying the pitcher of water. In these chapters of John light is thrown on the fact—it is becoming increasingly accepted—that Jesus had a circle of influential friends in Jerusalem—it may well be that the writer of John's Gospel was among them. When the stage is set Jesus goes across to Jericho to meet his disciples who have come down by the Eastern route, and the greatest week in human history begins.

We may pass now to the Last Supper itself. Well may Luke record Jesus as saying of it, "With desire have I desired to eat this Passover with you before I suffer." It is the moment towards which all Christ's work has been directed. It is bound up with his death, because having accepted the necessity of his death, he himself plans just where and when and how he shall die. Before he has done what he proposes to do at the Last Supper, no power or skill of man can compass his death, after the supper he goes straight out and gives himself up into their hands that they may kill him. It is the thing which having done he is able to say with full meaning, "It is finished—this which my Father gave me to do." We cannot dwell in great detail upon what was done in that Upper Room. I believe we describe it correctly when we speak of that meal as the INAUGURAL FEAST of the CHURCH. The character of Jesus would make us unwilling to accept it as a memorial feast, the textual grounds for any such idea are very shaky. What is being done is that a new covenant is being made—a new covenanted group is coming to birth. The covenant is two-fold—with God, and among the members of the group. It cannot be made until Judas has been excluded—Jesus makes it easy for him to go, and then he proceeds. The covenant with God—that to the Jewish mind demanded a sacrifice to ratify it. Jesus leans over and takes the bread—This will do for the body, and because it is all taking place within the context of his death, and as he is well able to see as a result of his living and dying—This is MY body. It may well be too that here we have an actual vision of the Church as the Body of Christ,

—we do not have to wait for Paul. Jesus passes to the second part of the covenant—it binds man with man. The Jewish mind expects blood to ratify it—the drinking of one another's blood—Jesus reaches over and takes the wine; This will do for the blood—my blood of the new covenant. They all drank of it. The Christian Church had come to birth. Christ's work was finished—the evil wills of men might now be allowed to work their worst evils upon him. He goes out to die. It is a sign not only of the supreme faith of Jesus, but also that he had such conception of the Church as we have described, that as he prays with this little group his vision includes the great community which is to be, "Neither for these only do I pray but also for those who shall believe in me through their word."

Now we have followed this through in some detail, because unless it be wholly in error it does establish that the Church, far from being something which man has added to what is sometimes called the simple Gospel, is in fact the Gospel—the Good News—it is what God did in Christ. The creation of this new community was the gift of God's grace in Christ to us men. When God chose to save men in Christ he chose to save them through Christ's community, his Church. The Church did not come into being through the wisdom of man, it came into being through the direct act of God in Christ. God knew what was needed for us and for our salvation and so in his Son he provided for us this community into which we might be called and find our salvation. The initiative wholly belonged to God. That is the supremely important fact concerning the nature of the Church. With that established, as I hope it may be, we may now go on to see very briefly two further things concerning its nature.

The First we may see by looking at the new covenant which was made in the Upper Room. It was a NEW covenant—Luke is most definite about that. The word he uses means not merely another covenant, but a new kind of covenant. It is the contrast of this new with the old which throws up for us so clearly the nature of the Church. The old covenant was the covenant they celebrated in the passover. That feast reminded them of how they came to be a nation through the shedding of the blood of the Egyptian first-born. It is not surprising that a religion which had that feast as its central celebration should become, as their religion certainly had become, a religion of pride and arrogance and privilege, of the bending of others to serve their own will and ends. "Living on the blood of others" best describes it. Over against this Jesus sets his new covenant. Its spirit is diametrically opposed to the old. It is a covenant of humility, service and sacrifice. Its spirit is best described as "offering up their blood for the sake of others." This that Christ was doing with his life—this was to be the spirit of his Church. It is to lay down its life for the world.

The second thing is to consider what we might call the direction of the Church's work of salvation. Nowhere is this stated more plainly than in Jesus' conversation with Nicodemus. I have no doubt that this incident is to be interpreted in terms of an overture from

the Temple authorities in which they were seeking to draw Jesus into their system and so weaken his witness. But be that as it may, Jesus does in that conversation set his own conception of religion over against theirs and sees them as being religions of opposite directions. This is why he keeps on insisting that they must be born from above—get a fresh direction. It was not that these men were not religious, but that they were religious in the wrong direction. For them religion meant the attainment of heaven. Heaven was a goal which was set before them, which if they were faithful in all things of the law they would attain. This, to the mind of Jesus, was completely mistaken, they had got the matter upside down. For him religion was not a means whereby man attained his goal, his heaven, his God. It was rather a way by which God achieved his goal—the salvation of the world. Christ's community was not one which was escaping out of the world into heaven, it was one which was coming out of heaven into the world. It is only in such terms that we can make anything of the strange verse, "No man hath ascended into heaven, but he that descended out of heaven, even the Son of Man, which is in heaven." We are reminded here too, if we need to be reminded, that the Church is not merely the people of Christ upon earth—it is in heaven. The Church is not a way by which man gets out of the world, but a way by which God gets into the world. Its business is to be so open to the power and guidance of him who is its head, that it may lay down its life as he did his life in the flesh, for the salvation of the world.

We may briefly summarise then what appears to be the mind of Jesus concerning the Church. For Jesus the creation of this community, his Church, was the end and object of his ministry. It was for this he was sent, it was to this end that he died. So much was it the object and continuation of his life that it may well be described as the extension of the incarnation. It was of God's willing, and, in Himself, of God's creation. It was to be God's new way into the world, the instrument of his redemption. It was to manifest and continue what was done in himself—the head and founder of the Church. It was a community of descent, descent out of heaven from God. Its purpose was to give itself without reserve that the world might be saved.

Now if that be a true exposition of the mind of Jesus, we have a standard by which the things which men do in the name of Christ and his Church must be judged, and we ourselves at once come under judgment. Will you consider that judgment briefly in four things? First of all in relation to the whole matter of CHURCH UNITY. We should not in a group such as this find much difference of opinion about the desirability of such Unity, but we should find a good deal of difference in approach and in lines of work. What should our approach be? First, undoubtedly, to acknowledge that *we* have not to make the Church ONE. The Church of Christ is ONE and never can be anything else—we have not to make it so. This community of Christ is the Gospel. The tragedy is that the visible Church—we had better say churches—with their divisions, make void the work of Christ, and stand in the way of men's hearing of

the Gospel. I do not think that anything other than the contemplation of this, the supreme tragedy of history, can bring men and women to that penitence which will make possible real unity of the visible Church. Here then is our primary business in the matter. It is to face ourselves and one another with this conception of the Church that the wisdom of man may not make void the grace of God. Considerations of the greater efficiency of the Church are important, ways and means must be discussed, but they must be discussed within this context, else we may well in our wisdom raise some fresh structure which will in some new way hide the Gospel.

The second judgment is upon our presentation of Christianity. We fortunately nowadays appear to be well on the way to being saved from the equation of Christianity with "doing good," and though "do unto others as you would that they should do unto you" is important as ethical teaching it is seldom now taken to be the sum total of the Gospel, or even the important part of it. We do now think in terms of man's sin and God's grace. This is a matter for profound thankfulness, but the judgment of our thesis is that unless our exposition of Christianity has at its very centre the CHURCH it is mistaken. We may rightly say "There is no salvation outside the Church," meaning that a man is not saved, has not entered into the fulness of that which God intended for him unless he knows himself to be a member of Christ's Community. It is a very serious condemnation of us if we so present our faith that our children or our converts in some way think of themselves as first becoming Christians, and then as a second decision joining the Church. To enter into the full Christian experience is to know oneself as being by the calling of God's grace caught up into that community which is God's, and through which he is making effective his salvation for the world. This is our high calling in Christ. To know ourselves so called is to have what is at once the most thrilling and most humbling experience which can come to the soul. An individualistic interpretation of the Gospel, and Christian movements as such come here under the same condemnation—they miss that central thing for which Christ lived and died.

The third judgment is upon our mode of ascertaining the Christian attitude to the great problems of our day—problems to which we shall give our minds in the further sessions of this fellowship. We start in upon these problems from all sorts of points of view. As Christians we really have but one starting point—the Church. What is my attitude to be to this or that as a member of Christ's Church? My first loyalty is to that community—other groups may claim my partial allegiance, may have a hold over part of my being. This community alone has the right to demand my unconditional allegiance. We may see this best by illustration. There are various arguments for Pacifism, but if a specifically Christian argument for it can be found, it must be found within the context of the Church—somewhat after this fashion. "Can I at the behest of a nation, which is a group of purely temporary significance thrown up in the course of history, break fellowship in the Church which is of eternal significance?" Our thesis demands that we

approach our problems along such lines. We are before all else citizens of heaven.

The fourth and final judgment is upon our fear and timidity. There are many things about us in the world, of which humanly speaking we do well to be afraid. Evil seems to have taken a fresh and fearsome grip upon the life of man. Not within recent centuries at any rate has there been such persecution of the things of Christ, and his Church. With what spirit may we face the situation? If the Church were, as we have sometimes suffered it to be thought to be, a group grown out of the common interest and wisdom of man, we should be as men without hope. But we may have deep confidence. The Church is of God. It is his own community created for the salvation of the world. Men cannot overthrow it, for it is the incarnation of the divine word. "It shall accomplish that which I please, it shall prosper in the thing whereto I sent it." Man's sin, your sin and mine, may postpone God's victory, it cannot prevent it.

—=0=—

The Church and the Economic Order

L. S. K. FORD

(Since this lecture was delivered almost extempore, except for the quotations, it should be realised that the following article is an expansion of note-headings rather than a fully developed thesis.)

I SHOULD like to begin by listing the six heads under which I propose to discuss the subject of the Church and the Economic Order.

- (1) Has the Church any relevance to the Economic Order?
- (2) Some historical notes on the Economic teaching of Moses (i.e. of the books of the O. T. which traditionally bear his name), of Jesus, of the Early Church, of the Fathers, and of the Church of the Middle Ages.
- (3) An examination of some of the fundamental principles of the Capitalist System of today, some of its methods, and some of its results.
- (4) The criticisms that Christianity must make of this system in the light of its own fundamental principles, both in general and in detail.
- (5) The principles which Christianity should enunciate as the bases of a new Economic Order, together with a brief evaluation of the principles of Communism, with special emphasis on the necessity of a Planned Economy.
- (6) Some suggestions for immediate and long-range activities in which members of the Church Universal could and should take part.

...

(1) It has been well and strikingly said that "whatever areas of life we don't claim for God Satan quickly claims for himself." In spite of the truth of this, however, and in spite of the fact that one of the most distinctive doctrines of Christianity is that of the Incarna-

tion, it is regrettably true that there are still many who deny that the Church has any relevance to the economic order and should concern itself with it. Among these we may note (a) the "individualist" Christians in our own ranks, whom I find to be more numerous than I should have expected, for whom Christianity is primarily, if not entirely, a matter of the relationship of each soul with Christ and not concerned with any form of society. (b) Those Christians who demand the preaching of what is termed the "Pure Gospel," and seem almost afraid to have the Faith stated in "material" terms and with reference to man's daily bread, for fear lest it become adulterated with the "dialectical materialism" of Russian Communism. (c) Those business men who are kind and Christian in their personal relationships and go to Church on Sundays, but who still enunciate that "business is business and Christianity is Christianity, and the two must not be mixed." (d) Those who are prepared to subscribe to a vague belief in some kind of God so long as he is not allowed to interfere with everyday life, and who would support Herr Rosenberg in his recent instructions to the Christian Ministers of Germany, when he said, "The Churches have essentially only one task, which is to make known to the people to whom they speak the belief of the Church concerning the life beyond. The earth on which we live has absolutely nothing to do with the Churches."

The doctrine of the Incarnation is in itself a sufficient refutation of all these mistaken views. If "God became man and took our nature upon him" then God, and his Church, must be deeply concerned in and for *every* part of man's life and nature, material as well as spiritual. The witness of the whole Bible and its stories of God's dealings with man, such statements of our Lord as "Thy kingdom come on earth" and "Love thy neighbour as thyself," and God's constant mediation of the supernatural *through* the natural all go to show conclusively that God and his Church are, and must be, intimately concerned with *all* of man's relationships on earth, including the ordering of his economic life.

(2) In our glance at history I should like to refer you first to Conrad Noel's book "The Life of Jesus." From his chapters on the O. T., and especially from the one entitled the "Economics of Moses" we can get a most instructive picture of the economic order prevailing among the Jews, both in ideal and in practice. After the division of the land among the tribes it was put under *family* ownership, and individual landlordism deliberately excluded. "To remove thy neighbour's landmark" was grievous sin, and this did not mean stealing it but simply becoming possessed of it, and there was the law of periodic redistribution of land and its return to its family owners to ensure that "corners" in land could not be made. Moreover the tenth commandment was promulgated in this equality-of-ownership community and was expressly designed to prevent one man from acquiring more of this world's goods than another. We have absolutely prostituted its meaning by preaching it to people without a fair share of material goods as a command to them not to desire a share of the excessive possessions of others!

It is perhaps worth while pointing out that "land" meant "all the means of production and livelihood" to the Jewish agricultural community, and must therefore be interpreted for us as meaning not only land itself, but also capital (money), plant, factories etc., all that goes to make up the means of production and livelihood in our complex industrial civilization.

All that the O. T. teaches about the economic ordering of man's life forms, of course, the background of the teaching of Jesus; he assumed it. Furthermore it is well pointed out by Reginald Tribe in his book "The Christian Social Tradition" that "the teaching of Jesus is practically never departmentalised. He has really no separate category for social matters, just as he has none for art or play, or even for formal theology. His teaching concerns the whole man. What social teaching he gives is based on the integral wholeness of a man's life in relation to God and to fellow-man. It is the limitation of the ordinary man that he has to think of things in terms of departments.....it is this limitation that has led modern man to think of the Gospel and its social implications as two things apart, either of which can be studied alone. It is part of the marvel of Jesus that with him the "social implications," like all other kinds of implications, are never separated from the Gospel itself. He teaches about the whole man, as no man ever taught before or since. And he teaches in terms of such simplicity that men are always overlooking its profundity and universal application.'

We have not time to refer in detail to Jesus' teaching about the perils of wealth and the wrong uses and methods of acquiring money, but as a pertinent illustration of Mr. Tribe's last statement let us think of our usual interpretation of the parable of the Rich Fool. How many of us see and order our lives upon the fact that the sin of the rich man lay in his acquiring an excessive amount of wealth for his private and selfish enjoyment and his refusal to see the claim of his community to share it? How many of us realize that the term "fool" was to Jesus a term of condemnation so terrible that the user is in danger of hell fire? Yet Jesus puts this term into the mouth of God because he can find no other word strong enough to condemn so vile a sin. But our usual watered-down interpretation of this parable is that the rich man was a bit of an ass because he thought about money all the time instead of his soul.

Turning to the Early Church, we have what has been called the Communistic Experiment in the Acts, where the principle of private ownership was renounced, and the needs of all met from the common pool. There are at least two very important things to notice about this: (1) that this sharing of material things sprang directly from the sense of unity of heart and mind with each other and with Christ through the Holy Spirit which the early Christians felt so strongly. (2) That it seems to have been a financial failure. This second point presents us with a problem which we must face, namely, why did this experiment fail? Critics of "Christian Communism" point to this event and say: "Look there! Christian Communism has been tried and proved a failure; don't let us hear any more about it." What is the answer and explanation of those

of us who believe that a real sharing of all things material is an essential corollary of Christ's teaching and the spontaneous expression of any real spiritual and emotional unity? It is this. The Acts experiment was not only on much too small a scale to be effective, but, and this is the major cause of its failure, it was a Communism only of consumption and not of production. Instead of selling their "means of livelihood and production"—houses and lands—the early Christians should have pooled these resources and lived communally upon them. Their spirit and their desire to give that spirit material expression were essentially right, but their technical knowledge was faulty and their financial activities unsound. Today we have an almost perfect technical mastery over the means of producing this world's goods and we *could* fairly quickly perfect the means of their fair distribution—if we *would*. Our trouble is that we have almost entirely lost the spirit of sharing that alone can inspire us to do this, because we have so increasingly divorced religion from business, Christianity from Economics. The main burden of this article is to demonstrate from Christian principles, from history, and from our present Economic Order, that our one hope of economic and material salvation, which is a part, of building the kingdom of heaven upon earth, lies in our bringing together the Spirit animating the early Christians and the technical mastery which is ours today.

The Church of the Father provides us with many instances of the Church's interest in and concern for economics. The exploitation of the labourer and the sin of usury are frequently denounced; quoting again from Mr. Tribe's book, we see that the fourth century provided a set of thinkers who wrote upon the general character of the source of wealth. They all emphasised the fact that the sole source of material goods was ultimately the earth. And because they were theists they further insisted that it was God who gave it. Thus they argued that all wealth being derived from God's earth ought to be a common possession. St. Ambrose, bishop of Milan, writes: "Nature has poured forth all things to all men for common use. God has ordered all things to be produced, so that the earth should be a common possession for all so that there should be food in common to all. Nature, therefore, has produced a common right for all, but greed has made it a right for a few." If this last sentence was true in the fourth century, how terribly much more true is it today.

After the Middle Ages Christianity was, of course, spread much more widely, but unfortunately more thinly, and the impact of the Church on economic affairs became less. But it must not be forgotten that the Merchant Guilds, which operated for the benefit of the *community* as a whole, and the insistence of these Guilds on the "Just Price," both sprang from an essentially Christian inspiration. Moreover, usury was always forbidden to the Christian, since its motive was avarice and its effect injustice. But we are bound to admit that The Church's economic teaching at this time, though good in itself, was increasingly ineffective in its results. It is difficult to resist the conclusion that Dr. Lindsay comes to in his excellent book, "Christianity and Economics," that this "ineffectiveness was due to the fact that the condemnation came from people who lived outside

the practical difficulties. One set of men, the clergy, were laying down rules for another set of men, instead of inspiring these men to lay down rules for themselves." We shall need to take warning from this when we come to the last section of the present article.

(3) In considering the Capitalist Economic Order of today it is important to stress at the outset that we are not concerned to criticise any capitalists as individuals; we all know that there are many capitalists who are good men and who do all in their power even to the point of bankruptcy, to mitigate the evils of the system; there are also many who equally deliberately exploit the system to the utmost limit for their own selfish interests. But we are not here concerned with the qualities of the capitalist, but with the principles of the capitalist system as it exists today and with the inevitable results of that system and its effects on human lives. I propose to enunciate five of the basic principles of capitalism, followed by a list of some of their results. Only the bare principles and facts can be stated with no elaboration owing to considerations of space.

1. The rightness of the Private Ownership of Capital, whether in the form of money, land, factories, mines, or any other of the means of production.

2. The private profit motive as the decisive factor in production, not the needs of the community. In case this should be queried I will quote the actual words of the official publication of perhaps the most capitalist "association" in Great Britain, the Confederation of Management Association:

"This being a capitalist economy, the whole system depends on the profit incentive to the business man."

3. Competition—for gain, not in service, except as better service leads to more gain.

4. The treating of "labour," men and women, as just one of the costs of the business, as a *commodity* to be bought at the lowest possible price, i.e. paid a minimum wage.

5. The sanctity of the doctrine of Economic Inequality.

These principles result in practice in the following evils, among others:

1. That, in Great Britain, more than nine tenths of the wealth of the country is in the hands of less than one tenth of the people.

2. If a business is not producing sufficient profit for its owners it is closed down, regardless of the needs of the community. There is an increase in unemployment and a failure to satisfy the needs of the community simply because the owners cannot realise enough private profit. The same motive results in the manufacture of poor quality goods—I have had to sell lots of them when I was in business—and even in the deliberate destruction of foodstuffs etc. in order to maintain a price level high enough to make a large profit. Thus we have today a world in which there is poverty in the midst of plenty, where wheat is burned in Canada, wool in Australia, cotton in the U.S.A., and coffee in S. America, while the poor of the world go hungry and insufficiently clad.

3. Competition results in poor wages, frantic advertisement to 'get' the market, increasing combines and cartels which crush the smaller man out of business, and gradually establish more and more of a monopoly over whose prices there is no control. We shall return later to the consideration of whether competition for gain is an essential element in running a business successfully, or whether, with Christian inspiration, it could not be replaced by competition in service.

4. Since, under our present system, men must 'get' work at any price, and of any nature, irrespective of their natural bents and abilities, in order to obtain the barest necessities of life, there follows inevitably exploitation of the 'fear' motive, bullying, toadying, and a sense of deep injustice among the workers that they are really little more than wage-slaves, with no share in the organisation, running, or purposes of the industries they serve. All this results in an ever-increasing disrespect for personality, in thinking of and treating men and women as "hands," simply as means to an end instead of as ends in themselves.

5. Economic inequality on such a scale as it exists in fully developed capitalist countries today renders it difficult or impossible for those who live at one end of the social scale to know, make friends with, or *enjoy* social intercourse with those at the other. They live in entirely different worlds simply because they are on different economic levels.

6. We must devote a separate section to that most terrible of all the results of competition on a national scale, war. We shall quote a few passages from that most interesting and informative book, "The Coming Struggle for Power," by John Strachey. We refer especially to p.p. 78—87, but the whole book should be read in connection with the subject of this article. Strachey himself quotes from the pen of Mr. R. G. Hawtrey, economic expert of the British Treasury, whom no one could accuse of an anti-capitalist bias, to show the three stages of capitalism which we may call economic nationalism, imperialism, and war. "People with money to invest are always looking for nice new countries to invest it in, but they must first get the consent of the Government which possesses sovereignty over the new country in question. On what principle do Governments in fact proceed in the granting of these valuable concessions?" Mr. Hawtrey, who after sitting for many years in Treasury Chambers, Whitehall, has seen a good many of them given, tells us quite clearly: "The principles on which applicants are favoured may never be publicly formulated at all. It may be a matter of tacit understandings. But the tendency is almost invariably to follow a nationalist policy. The Government favours applicants from among its own people, and lays its plans to suit their interests. The profit seekers are usually in a position to exercise influence over their own Governments, and Governments regard the support of their profit seekers' activities in every part of the world as a highly important part of public policy."

Thus, as Strachey points out, 'the present-day imperialist or monopolistic phase of the capitalist system does and must involve

predatory adventures upon the part of the Governments of the great powers, in order to acquire territories in which their capitalists may invest. The rest of Mr. Hawtrey's argument is devoted to showing that these inevitable imperialistic adventures must in theory, and do in practice, involve the great powers in war. For there is no other conceivable method by which in the last resort this competition for power can be decided.

There is a perfect chain of logic between the existence of the "capitalist system" and the present condition of the capitalist world, heavy with armaments, and racked by the foreboding of its own doom in a new war.'

These words were written by Strachey in 1932. The history of the world during the last six years has only exemplified and given added weight to every sentence; as I write this we are all sighing with relief, after a week of anxiety unsurpassed since 1914; but the relief can only be temporary, and we must pass inevitably from crisis to crisis and finally to self-destruction, unless we can effect a world-wide reconstruction of our economic order.

(4) The Christian principles which seem to me to be in direct conflict with those of capitalism may be summarised as follows:

1. That the earth is God's with all that it produces. Hence there can be no private ownership of the world's material goods by us; only our stewardship under God's ownership.

2. The principle of self-giving and self-denial means that Christians may not work for private profit but to give generous service.

3. The principle of sharing, of loving one's neighbour as one-self, means that we must not compete with each other for gain, but only in giving more and better service for the benefit of the whole community. Sir J. Stamp, in his book "Motive and Method in a Christian Order," makes the statement: "My own view is that no really considerable output will be attained by a complex industrial community.....whether for individual profit or for communal good, without 'fear' and 'self-interest' as negative and positive incentives." I regard this statement as one of the most terrible and deplorable ever written by a thinking 'Christian' man. Fear and self-interest are the exact negations of the attitudes of mind and heart that Christ exemplified, taught, and died rather than renounce; they are the very things which lie at the root of our economic and political problems today: the statement that these incentives are essential to an economic order not only implies a view of man's nature utterly at variance with the Christian one, but also denies to Christ the power to change man increasingly into his image. Further, if our present order has really degraded man to this extent, this in itself is the strongest possible condemnation of our order, and renders the more imperative its complete change. As a matter of fact men are capable of being raised to the heights of non-self-regarding service, and of competition in that service, even without Christian inspiration, as history, and in these days, events in Russia can show us; e.g. the building of the Leningrad

canal, etc. What could be done in an order planned and run by Christians, the world is waiting for us to demonstrate; but if there is one thing more certain than another it is that such an order will have no place for fear and self-interest.

4. As against the treatment of men and women as tools and instruments Christianity demands that they be treated as personal ends in themselves, deserving of the fullest development of their abilities and assistance of their needs.

For a fuller and more detailed criticism of the present order in the light of Christian principles I must refer you to the report of last year's Oxford Conference, "The Churches Survey Their Task," especially pages 103—108, though the whole section is very well worth study. Here I only have space to quote the four headings which the report develops:

1. The ordering of economic life has tended to enhance acquisitiveness and to set up a false standard of economic and social success.

2. Indefensible inequalities of opportunity in regard to education, leisure, and health continue to prevail; and the existence of economic classes presents an obstacle to human fellowship which cannot be tolerated by the Christian conscience.

3. Centres of economic power have been formed which are not responsible to any organ of the community, and which in practice constitute something in the nature of a tyranny over the lives of masses of men.

4. The only forms of employment open to many men and women, or the fact that none is open at all, prevent them from finding a sense of Christian vocation in their daily life.

(5) The four Christian principles which I feel the Church should enunciate as the essential bases of a new and Christian Economic Order—there are of course many others too—are as follows:

1. That the earth is God's and we are his stewards. Since the whole of our lives is to be a worship of God, then our economic order must be so just and rational that it can form a part of that worship.

2. That all people should have opportunity, equally, for the fullest possible development of their individual personalities, directed towards the enriching of the common life.

3. That all should give service according to their ability, and receive material goods according to their needs. This will mean inequality of service but equality of payment, plus provision from the common pool for education, sickness, old-age etc.

4. The system to be of a kind that hinders hindrances to the good life, instead of one that leaves hindrances or even causes them. Dr. Lindsay has laid admirable emphasis on this point, as follows:

"The point that I think we as Christians have to hold on to in regard to the economic, as in regard to the political structure of

society, is that it is a framework necessary to the good life but not in itself that life. . . . in a healthy and well-behaved society the structure hinders hindrances to the good life; in sickness or an unbalanced state of society it leaves hindrances and even makes hindrances to the good life, which may, for the time have to be lived with this burden of hindrances upon it, but which should never be accepted by the Christian as inevitable. Whatever political or economic system we produce, we should be called upon to be better than the system, for it is we and not the system that is the growing point of life. . . . But we are performing only half our duty as Christians if we rest content with being better than the system, and do not believe that the test of our lives being the real leaven is that the lump will be leavened; that there is a true sense in which the Kingdom of God is achievable on earth."

I want to make a brief diversion here to consider the nature and ideals of Communism, because I am convinced that it is only in its negative parts that it is fundamentally anti-Christian, and that its positive parts are essentially Christian; and I believe that any Christian economic order which we may seek to build should take note of and learn from the economic theory and practice of Communism. Let us *please* abandon for the moment our emotional prejudices against the communist 'atrocities'. As Christians we of course set our faces against certain of the methods and cruelties of the communist just as much as we do against certain of the methods and cruelties of the capitalist, and we deplore the avowed godlessness of the communist just as much as we do the unchristian practices common under capitalism. But we are not for the moment concerned with any of these.

Communist economics are based on the principle of need, instead of on the principle of private profit. All members are to receive according to their needs, and to give according to their abilities; while in place of the competition for gain motive as the incentive to industry is substituted a 'planned economy,' in which all the members have their sphere of activity. Unemployment is impossible, for if ever the full needs of the whole society are being met the hours of work automatically grow less for everybody. I shall return later to "planning" which is essential for our new order.

The close resemblance of the principles just enunciated to some of those laid down under the heading of 'Christian' is obvious. With such fine principles as these why is communism not more remarkably successful where it is being tried? To be just, we must state that it is being a great deal more successful than most of us capitalists know or admit; but it is painfully obvious that it is being maintained largely by force and suppression, rather than by universal acceptance and co-operation. The reason is surely just this: its ideals are so good and so high that it is simply impossible for ordinary human nature to approach them—at least for any length of time and with full effort. And the tragedy is that the Communists have rejected the only power and inspiration which could enable men to live up to those ideals, namely the power of God and the inspiration of the Holy Spirit. I believe that eventually the Communists will them-

selves realise this and turn again to God, but in the meanwhile let us, who have the power of God available but have failed to use it in our economics, set to work to plan and build an economic order which shall more nearly approach to really Christian principles and ideals than our present one can ever do.

I should like to refer my readers to MacMurray's extremely able and stimulating book, "Creative Society" for a detailed exposition of the essential relation between Christian and Communist ideal, and to Cole's most informative and simple book, "Practical Economics," for some very clear ideas on the essentials of 'planning.'

(6) We come lastly to a brief consideration of some of the immediate and long-range activities in the economic sphere in which Christians should be taking part. Some of us may be called to deal with immediate situations, and others of us to plan for a more distant future; we are *all* of us called to *do* something instead of continuing in our policy of drift, and tacit acquiescence in a situation which is so patently unchristian.

In connection with the whole of this subject we should all read and reread "The Function of the Church in Society," the third part of Visser T'Hooft and Oldham's magnificent book put out in preparation for the Oxford Conference. As Dr. Oldham says, 'The Christian purpose in the social and political spheres can be achieved only by those who have been converted to the Christian understanding of life. The social order can be improved only by persons whose lives have found a new orientation.' But he also says, in the same paragraph, p. 169, '.....the significance of conversion lies in the *ends to which* (italics mine) men are converted and the content and quality of the new life to which they commit themselves.'

To change the economic order, then, we must first have converted people, but these people must then give themselves to the working out of the economic implications of their conversion both in their own lives and in the economic ordering of society.

1. The Church, then, and that means every single one of us who calls himself a Christian, not just a few of the upper clergy, must set itself first to study. Whether in groups or as individuals we must read books, think, observe, discuss, and get to know at least some of the facts of our economic orders, the good and bad in all of them etc. In the light of knowledge we shall be able to pray intelligently and with the inspiration of prayer we can begin to take action. In our own personal relationships we can begin to practise more really the sharing and economic brotherhood to which we all in theory subscribe; we can begin to let the same spirit permeate our usually cold and impersonal economic relations that exists in our ordinary friendships.

2. Some, but perhaps not many, of those already in positions of leadership in the Church should become experts in economics, in order to lead and help the rest of us. All of us should have clear social aims in our Christian work, and should give to those whom we are privileged to lead to Christ a clear picture of his relevance to social life. I feel that one of our gravest commissions has been

the frequent conversion of an individual to a real personal relationship with Christ but with no idea at all of the social implications of his individual surrender.

3. We must produce very many economic experts among our laity; we must urge the best of our middle school and university students to the study of economics starting from the Christian principles they have already embraced. Let them read their economic history always with their Christian principles at the back of their minds; let them plan for the future, economically, on the basis of these principles.

4. We must set our own ecclesiastical economic house in order before we can hope to get much attention from the world outside. Possibly my own Church has more skeletons in its economic cupboards than some other branches of the Church, but we could all do with a very good spring-clean.

5. Let us make some bold experiments in the equalisation of salaries, and the pooling of the material resources at our disposal. The mission field gives a fairly good example to the Church at home in this matter, but we too could do a lot more than we do.

6. As a long range aim we must take the demonstration of Christian Communism on a Church-wide scale. We must learn from the mistakes of the early Church, and plan for what we may call a Church Co-operative Society, catering for the needs of the whole Christian community; we must slowly build up Church banks, farms, industries, shops etc., in fact all that goes to make up the complex modern industrial society, *but* based on the principles suggested above, and supported, run, and profited from, by the *whole* Christian Society. Thus, and thus only, can we be the saviours of a dying capitalist world; thus, and thus only, can we have an economic order that does not dishonour God because it does not dishonour man and his personality; thus, and thus only, can we realise for our Lord the vision that he saw when he bid us pray:

'Thy kingdom come on earth, as it is in heaven.'

—o—

The Church and the State

LEWIS L. GILBERT

THAT the world is "in a mess" is no news. All peoples around the globe are suffering with "the morning-after head." The de-moralizing effects of decades of an unethical spree have given the world the worst headache it has known to date. Perhaps its most painful and dramatic symptoms are in national and international life. And as the Church looks on, its own heavy head in its hands, it realizes that it is no doctor that is needed in this predicament. What is indicated is rather a forthright admission that "the morning-after head" can be confidently expected after drunken bouts and that the simplest and surest way to avoid such after-effects is to find a new will and live a new life.

Fortunately the Church has awakened to this evident truth and has admitted its own responsibility for the present state of affairs. It realizes that in its relations with the State as well as in other spheres of modern life it is thwarted and baffled and ineffective. It is making valiant efforts now to analyze and to act.

It is perfectly evident that the Church and the State have much in common. The humanity with which each are concerned is the same humanity, whether as individuals or as social groups. The laws of personal relations which govern this humanity as individuals and groups are identical, whether Church or State is the institution concerned. The particular time in history which is involved is one time, presenting to Church and State the same individuals for possible leadership and an identical complex of national relationships.

More striking and momentous, however, are the ways in which Church and State come into opposition with each other. For in aims and methods there is outstanding difference between the modern State and a divine Ecclesia. Though both have as their basic objective a Community of persons, the conceptions of Community are not alike. The State talks in terms of frontiers and thinks in terms of state sovereignty. It seeks its own rights, justice, law, order, prestige, security. It places material abundance high in its scale of values. The Church of Christ, on the other hand, knows no frontiers, and has as its main concern the creation and growth of a Godlike race of men, a redeemed and a redeeming community which it calls the "Beloved Community." The highest values for the Church are spiritual. And so, for the State the problems of Community are secular and material—it must feed its people, give them comforts and bodily security, save them from the fear of disaster. While for the Church the problem of Community is one of hope when the world's ideals collapse, faith in an Almighty God who "does the things that happen" among His human creatures, and active love which puts truth into play even while men are persecuting it.

And so the "specifically Christian message can never be merely a better answer to the world's problem as stated in the world's own way, however noble the world's interpreters may be; still less can it be taking the world's answer to its own problem and trying to give it a kind of religious intensity. No message about the world is truly Christian if it does not first of all restate the nature of the world's problem, for the Christian Faith is primarily a doctrine of the nature of the actual; and here resides its radical contrast to the world and its answer to the ineffective moralism of the world."¹

Even more patent are the differences in the methods used by Church and State. In order to instil pride, to secure prestige and to conserve honor, the State will use any available psychological tricks among its own citizenry and in its diplomatic relations with other nations. The effectiveness of these methods has been im-

1. John Foster Dulles, "The Problem of Peace in a Dynamic World" in *The Universal Church and the World of Nations*, p. 173.

measurably increased by the tools of modern technology—the radio, press, airplane, cinema, telephotography. With its claim to sovereignty, the State justifies its use of coercion, compulsion, force and violence. And the success of a State depends on the one hand on the effectiveness of its demand for loyalty from its citizens, even to the point of death, and on the other hand on its ability to command the respect of the other nations of the world, for which it will go to the terrible sacrifices and sufferings of modern warfare.

How differently the Church of God approaches humanity! It presents the claims of Truth, especially as revealed in Jesus Christ, and with gentle persuasion urges mankind to follow. It offers freedom of thought and will to all its adherents. Itself humble, it teaches all within its fellowship to incarnate humility in all their living with others. It sanctions only non-violence in meeting opposition. Its security is the God of the universe in whose hands are all things. It demands nothing but self-expressive love from all to all, as we have been reminded, Harnack once emphasized the great influence of three words in the first two or three centuries of Christian literature, the words *gentleness, consideration, and lowliness of mind*. "It was with these," we are told he says, "as armor and weapons that the Christian religion began its conquest of the world."² It is these that the Church will take up again today to meet the modern States built on force and violence. Certainly without these there can be no Community, whether it be Church or State that leads in its building. And so foremost of all, the Church uses the method of redemption when it is most successful. Again Dulles has put it succinctly: "The world does not need the Church to give it moral ideals, it has plenty of these and to spare. 'The good world' needs the Faith, because its final tragic problem is not the poverty of its aims, but its inability to follow them. It needs redemption, not advice. The Church should know that it is fruitless to make moral appeals to men who are not in a position to respond."³

We may say in summary up to this point that one of the greatest differences that is manifest in the aims and methods of the Church and the State is this: that success is not for the Church, as it is for the State, the great criterion. The Church knows how to fail. It has the courage to fail, as did its Lord. The explanation for this courage is that which also explains Christ's courage to fail—there is always God.

But what specifically can the Church do about the problem which the Christian citizen faces in the State today? What is the direction and the guidance which the Church has for many bewildered and misled. In other words, has the Church any leadership for "the social ignorance of nations," or any plan for meeting the "imbecilities of international life?"

In the sixteenth century there was the interesting phenomenon of an English Church weak in the counsels of the State and a

2. F. C. Porter, *The Mind of Christ in Paul*, p. 38.

3. John Foster Dulles, *op. cit.*, p 172.

Scottish Church able to voice public opinion even more effectively than the government. One of the main reasons given to explain this contrast is the fact that in the English Church the laity were given no say, while in the Scottish Church clergy and laity convened and sought guidance *together*.⁴ Now there may be a hint in this instance as to one of the reasons for the lack of authority which marks the Church's pronouncements about the ways of nations today. There is cause to argue that the voice of the Church in recent decades has been predominantly a clerical voice, and that the clergy have not adequately represented the body of thought and feeling among the laymen of the Church. In spite of many worthy lay movements within the Church, furthermore, it may be claimed that these movements have been largely *within* the Church and have not been sufficiently spontaneous, representative or enlightened to be worthily effective on the most important issues within the life of the State.

There is hopeful evidence that the Church is becoming aware of its recent self-occupation as against the commission to redeem the values and interests of the world. It is beginning to see that unless it soon copies its Lord and goes among "sinners," sharing their life and their reputation as naturally and spontaneously and wholeheartedly as Jesus did, it will lose both the world and its own soul. It is the call to risk the epithet of "winebibber" in order to share a redeeming life with human beings whose souls are waiting to respond to a human revelation of the God of love.

Right here we come to the fundamental of which the Church will have continually to remind itself, namely, that the State is not merely a political institution. More truly it is the creation of its social systems, which in turn are the creation of the personal emotions and desires of the individual citizens. We are apt to direct our curses at a Hitler or Mussolini or Stalin. But the Church will do well to heed the words of a student of government that "Forms of government are never purely artificial in point of origin. The evolution of political organization, generally at any rate, is very largely controlled by economic and social forces rather than by the outstanding personages who figure in history as political architects. These builders of governmental systems embody more or less completely the political consciousness of their peoples, and give it definite direction; they do not create it."⁵ The Church today has many clear thinkers in its own fold, as for instance Reinhold Niebuhr of America and F. R. Barry of England, whom it may thank for their constant emphasis on the fact that frustrations of political democracy lie in faulty social systems and their depersonalizing effects. Barry goes so far as to suggest that, "There is an intimate mutual connexion between the frustration and inward disharmony of individual lives in our social system and the still imperfect relationship of nation-states to one another."⁶ And Niebuhr reminds us of another side of the picture in these words: "There is always, in every

4. A. F. Pollard, "Factors in Modern History," p. 186-190.

5. E. C. Mower, "International Government", p. 5.

6. F. R. Barry, "Christianity and the New World," p. 261 f.

nation, a body of citizens more intelligent than the average, who see the issues between their own and other nations more clearly than the ignorant patriot, and more disinterestedly than the dominant classes who seek special advantages in international relations. The size of this group varies in different nations. Although it may at times place a check upon the more extreme types of national self-seeking, it is usually not powerful enough to affect national attitudes in a crisis."⁷

These remarks merely indicate very briefly that if the Church is going to assume a responsibility for helping improve the problems of the modern State, it can only do so by helping to improve the attitudes and the intelligence of the individuals and groups who are responsible for what the State is and does—and they are the common citizens. The questions are too many and too complex to enumerate here, but some of the fields indicated may be mentioned. For instance, old political concepts which belong to an age of group isolation will have to be changed for those which can be suitably adapted to a closely integrated inter-group life. More intelligent comprehension is demanded on the part of the citizens within the State that their own relations with other countries in the social, financial and commercial fields is largely responsible for the direction which the political relations take. The fact that today rapid transmission of intelligence makes it possible for statesmen in every country to know almost instantly what is publicly happening in every other country, and for intelligent citizens to keep up to the minute on political events throughout the world, needs to be grasped as a possible foundation for something approaching a world public opinion.⁸ The powerful internationalizing influence of private international associations, which one authority claims tends in their unofficial capacities "even more strongly than the official congress, to promote the solidarity of the world,"⁹ need to be studied for their implications. Mower names some of these associations as follows: "agriculture is represented by more than a score of the.... labor by nearly forty, sport and travel by some twenty-five; humanitarian, religious, normal, and educational interests by more than a hundred."¹⁰ One of the most insidious questions that requires investigation and action is that pointed out so frankly in Mower's quotation of an economic treatise by B. H. Williams: "If the officials of any government pursue policies which sacrifice the national interest or involve the nation in commitments and entanglements without the hope of material gains, they are so fiercely set upon by adversely affected groups within the country that they are soon forced to change their policies or give way to another set of officers."¹¹ Then there is the more baffling problem, not of finding out what is the right thing to do, but having found out, how to get the right thing put into effect in a world of people who are enslaved by fears, suspicions, jealousies, and bad will. Again, from the standpoint of the Church, perhaps one of the most disturbing questions is that which has been pointed

7. Reinhold Niebuhr, "Moral Man and Immoral Society," p. 87.

8. Mower, *op. cit.*, p. 18.

9. & 10. Mower, *op. cit.*, p. 19.

11. Mower, *op. cit.*, p. 66.

out so frequently in recent years namely the religious appeal which has become so distinctive of modern nationalism, especially the forms exhibited in Naziism, Fascism, and Communism, and which one man has called a degraded form of polytheism.

All these problems, and many more, with their almost incomprehensible ramifications and implications, indicate that the Church's concern with the problem of the citizen and the State is not merely or mainly confined to a political relationship. They show that the responsibility is one toward the mind, emotions and will of the individual and his social organizations, all of which so largely determine the political policies of the government.

For the Church to help in correction of faulty social systems and in the integration of disintegrated individuals seems indicated. This is its recognized task. But the Church itself needs a new mind and a new technique. The Church today is through with "churchy chatter," or else it is through itself. It is time for it now to "go to Jerusalem," to enter the temple of the secular forces of the world; to sit, if only for a day, in the seat of the mighty and proclaim the holiness of all life; to denounce all who defile God's temple in the human heart and make it a den of thieves and robbers. That is to say that the great and immediate change which is needed in the Church today is to find ways continuously to increase a more thorough and more enlightened cooperation with the secular fields of human endeavor for helping the individual and the community to consummate the unfolding will of God. Let us admit the dangers in this line of action, but let us also admit that the Church must be intelligently and enthusiastically cooperating with all the forces, biological and cultural, which "release, stimulate, facilitate and integrate human functioning." No Church can call itself competent, worthy, or satisfying which does not do that much.

To put the task in other words, the Church needs to embark on a vital lay movement. This movement will conceive of the laymen within and without the Church as cultural or social engineers. They are that by very virtue of being a part of society. The Church cannot and will not attempt to draw the blueprints for these engineers; but it will give them their visions, enthusiasm, courage, and power. In the words of F. R. Barry, the Church stands or falls on the answer to the question: "Can Christianity come out into the open, take a survey of the various new factors, psychological, economic, sociological, and offer creative moral leadership at once more progressive and more stable than non-Christian thinking can promise?"¹²

This type of responsibility requires a new task on the part of the clergy and perhaps a new type of clergy. To be sure, there are many churches and clergymen already active in the type of program which this task requires. But the Church is to enter this field with its *whole* vigor and intelligence. It means taking the emphasis away from preaching and putting it on worship and study and experiment. The Church will lead in worship, direct in study, and inspire to experiment. It will, according to the implications of the

12. Barry, *op. cit.*, p. 5.

problem as we have stated it here, work with small groups of people, with emphasis on professional and trade groups, inspiring them after study and discussion to evangelize the trades and professions of which they are a part.

In the first decade of our century one great Christian of America, Henry B. Wright, of whom John R. Mott has said, "no. . . . religious worker, whether layman or clergyman, who desires to do a truly creative work and to exert an influence which will never die, can afford to miss the spell of this transparent and communicative life,"¹³ stated forcefully and clearly this conception of the Church and its clergy. Said he: "The function of the professional clergyman in the church is that which busied Jesus in his relations with the Twelve. The church is a training school in method and a centre of inspiration for the *Christian layman* and for *him only*. It aims not primarily to do the direct evangelization and to bring the kingdom of God itself without a medium, but rather to train and inspire the Christian layman to go forth as its representative into his trade and evangelize that. The test of the efficiency of a church is not the numbers who come to it but its answer to the question whether any laymen go out from it to Christianize their respective professions."¹⁴

One very good experiment along this line has been made by The Board of Evangelism and Social Service (significant title) of The United Church of Canada. In a pamphlet entitled "Christianizing the Social Order," this Board describes the work of a special Commission appointed by the authority of the General Council of The United Church of Canada at its session in 1932. This Commission was composed of "Christian men, expert in the fields of industry, finance, statecraft and church life," and aimed to "cooperate:

"1. To ascertain what are the Christian standards and principles which affect or should govern the social order;

"2. To discover how far current acceptances in these fields are consistent with these principles;

"3. To enquire into the ways and means by which these principles may be applied to existing conditions;

"4. To define those particular measures which must form the first steps toward a social order in keeping with the mind of Christ."

It was also requested that as many of these people as possible "make their skilled service available for the life of their church, so that Christian people may move as one body in the frank recognition that social changes are both desirable and inevitable, for the creation of a truly Christian society."¹⁵

Here then is a method, not new everywhere but new as a characteristic emphasis and policy of the Church. Something along these lines is apparently necessary if the Church means seriously to make itself an effective force in the life of the State within itself and in its relations with other States.

13. Geo. Stewart, Jr., "Life of Henry B. Wright," p. ix.

14. H. B. Wright, "The Will of God and a Man's Lifework," p. 98.

15. "Christianizing the Social Order," p. 2.

But even more important is the need, along with this emphasis, to supply that which is most woefully lacking—spiritual disciplines. These will be both individual disciplines and group disciplines. The man who today is trained and inspired to Christian action and experiment will likely come to a time when he will find it necessary as a truly Christian citizen to withhold his allegiance from the State in order to play his part in saving the State. He will not have the insight or the courage or the strength for this without the possession of well-defined and habitually practised spiritual disciplines. Some, like Reinhold Niebuhr, would say that at least in group aspects human nature is not capable of the disciplines required by the Christian Church for a Christian social order. They say that resources of idealism, sentiment, emotion and moral character of ordinary mankind are not sufficient. These men, with their urge for realism in Christian policies and actions, need to be listened to with open mind. But they will not overawe the Christian Church with their pessimism, though one hopes that they will sober us deeply. Church leaders will, however, more readily listen to the faith in mankind which comes from those who have seen the power of the spiritual create new life in individuals and in groups. A book, for instance, like that of Richard B. Gregg, on "The Power of Non-Violence" suggests out of actual experience what expected things may be accomplished with the spiritual resources of man when they are brought under intelligent control. Mr. Gregg says: "There are great areas of thought and action which still remain to be explored in the practice of non-violent resistance" (non-violence being one of the distinctive characteristics of the Church as compared with the State.). "It will require sensitive apprehension, keen and profound thought, indomitable will and resolution, and much patience, wisdom and love to test and prove these ways in the future. We cannot be dogmatic. But we must have faith enough to act. It is pioneering."¹⁶

It is this pioneering that is the task of the Church all through time. In these bewildering times the Church must devote itself to training the Christian, even as a citizen of the State, in a pioneering spirit of "disciplined fidelity" to the progressive revelation of the will of God in the realm of nature and of human experience. It will show God to be more than the Olympian gods, whom Professor Murray once said "knew themselves at heart to be but metaphors."¹⁷ It will prove that there is still nothing newer than the redeeming Gospel of God in Christ, wherein all things may become new. It will address itself to the vagueness of modern Christians in thought and purpose—their vagueness about God and His will, about themselves in their needs and their capacities, and about what and how to do for others. It will urge its followers never to forget that "Without love you may be morally blameless, and yet the one quality that matters is absent from your life."¹⁸

16. R. B. Gregg, "The Power of Non-Violence," p. 294.

17. Quoted by Barry, *op. cit.*, p. 62.

18. E. F. Scott, "The Kingdom of God," p. 87.

We may feel that the State in its modern expressions of materialism has been eclipsing the Church and its spiritual truths as the basis of life. But no eclipse is ever of long duration and it is never a tragedy. It is during the eclipse that new truths are learned which have new significance for life and which demand new adjustments of thought and action. The ignorant and superstitious may become frightened and dismayed, but the intelligent make new discoveries.

—=0=—

The Church and the Individual

HAROLD T. COOK

I. Introduction: The Individual in Totalitarian States Today

IT has come as a great shock to many members of the Democratic states to hear the fundamental principles of their beliefs derided and vehemently opposed by the leaders of the modern dictatorships. Our rather blind belief in progress had made us think that the whole world had now passed the era of autocracies and that men and women throughout the world were now free, or were becoming free, to govern themselves. There were, we knew, certain backward states which had not yet reached this desirable goal, but we imagined that they were on the upward path, and that eventually they also would attain to the heights we had already reached. The rise of the Dictatorships caused us some dismay, and we regretfully agreed that the progress of those countries was now much impeded; but what caused us most pain was when the dictators began to deride our high attainments as effete and backward, not to be compared for excellence with their achievements.

The fact is that a rival theory of human values, not merely of political organization, has challenged that which we imagined to be beyond questioning. It is by no means a new theory, but it is newly strong and virile; and in face of its challenge it is essential that we should once more consider our beliefs.

The theory of the dictatorship can be briefly expressed in Mussolini's words:—*Everything is contained in the state, and nothing human or spiritual exists, much less has value, outside the state.* This theory demands a consistent of the individual from his earliest years. He is to be taught that he has no value in himself, but that he exists only as part of the state. With this end in view all education is taken over by the state, which inculcates its philosophy into the growing youth, so that he arrives at manhood knowing no other, wishing for no other, and in deadly enmity to all other. He is not merely ready to lose himself of the good of the state; he has arrived at the position of having no self apart from the state to lose.

Such an evaluation of the individual explains the ruthless treatment of those judged to be enemies of the state: for as such they have lost all value, and should be 'liquidated' with as little compunction as a mosquito should be killed.

Man, to the totalitarian, is not an end in himself; he is something to be used for an end other than himself. There is implied a complete loss of faith in the individual as such. Only 'supermen' are felt to be capable of serving the state. Therefore all freedom must be denied to all the members of the state, that the will of the "benevolent autocrat" might be supreme and unhindered.

And without freedom, the individual has lost his individuality.

II. The Christian Evaluation of the Individual

It is with relief that we come upon the following words in Earl Baldwin's speech to the Empire Rally of Youth in the Albert Hall in May 1937:—*Every compromise with the infinite value of every human soul leads straight back to savagery and the jungle.*

This is a clear statement of our own belief in the worth of the individual; but we must be able to state the background of our belief.

It is based on two other beliefs; our belief in God, and our belief in Immortality. If these are valid beliefs, then the other follows as the night the day. To see that this is so we have but to read the religious beliefs enunciated by General Ludendorf, those beliefs which are the logical expression of Hitlerism. Those beliefs, a revival more or less of the old Teutonic belief in Woden and Thor, may be obnoxious to us, but they are at least more logical than the attempted reconciliation of a deified state with Christianity. There is also the doctrine of the immortality of the state—that is, that the individual survives only in the state, but possesses no personal immortality. Again, it is the only logical conclusion to which to come once individual worth is denied. As Christians our belief in God and in the immortality of the human soul must have its logical conclusion in the belief in the *'infinite value of every human soul.'*

When we look into our Bibles we find that value everywhere expressed. Even in the Old Testament, before immortality became widely believed, we find what is an astonishing faith in mankind. From the story of creation with its statement that man was made in the image of God through to the teaching of the prophets we are impressed with the worth attributed to the individual.

So faith in God found its counterpart in faith in man; and this faith with the growth in the belief in immortality grew stronger and deeper; until we find it in its perfection in the treatment that our Saviour, Jesus Christ, gave to the persons he met.

It is not just that He taught that every hair in our heads was numbered, and that we are cared for as are the sparrows, none of whom fall to the ground without our Father. It is not just that when they brought little children to Him He blest them, even 'taking them in his arms'. It is His whole attitude to men. He sought men out; not as groups, but as individuals. The onlookers said, He eats with publicans and sinners; but He went to Levi's house, and He said, "Zaccheus, today I must abide at thy house." He dealt with men and women as individuals, and He saw their differing needs and difficulties.

But most of all we see His respect for personality when we study His Temptation. He rejected every means of fulfilling His task except that of doing good, spreading the good news about God. He would not bribe nor astonish nor force men to believe, for to Jesus the individual personality was sacred, against which God Himself would not offend.

The apostles followed closely in His steps. The corollary of the teaching of the Fatherhood of God they saw and proclaimed. John, at the very beginning of His Gospel says, *as many as received him, to them he gave the right to become children of god*, and, writing to the Church, he says in his first epistle, *beloved, now are we children of god*. And Paul, too, speaks of the individual response to the appeal of the Gospel, saying, *as many as are led by the spirit of god, these are the sons of god*.

So, with this strong appeal of each individual, the little Christian communities of the Apostolic age came into being. Admittance was by baptism, but that was a sign of individual repentance and acceptance of Jesus Christ as Saviour. And the fellowship was a real and spiritual relationship. The description Paul gives in the second chapter of his letter to the Philippians is a picture of a Christian community where every individual counted, where none was overlooked or browbeaten, where each brought his contribution, and where each valued the other's contribution above his own.

III. The Church Loses Faith in the Individual

There is no time, and this is not the place if there were, to trace the history of the Church; but it is sufficient to reveal the change that came over the attitude of the Church to the individual as the centuries passed. The individual Christians stood the strain of the earlier persecutions, and poor and rich, young and old, women and men, educated and ignorant, suffered alike for their allegiance to Christ. But the passing of the years gradually changed the early small fellowships into a great, autocratic body, governed from above by a hierarchy of priests.

It lost touch with its early realities. Membership of the church became the essential rather than spiritual experience; Baptism and the observation of sacraments administered by especially ordained persons were believed to have real effect on the souls of the recipients. Expulsion from the Church was no longer merely a matter of morals and character, but was largely a matter of intellectual assent to creeds decided upon by Church councils. Power in the Church was held by the clergy, and the individual members were simply those who came, listened and obeyed.

The inevitable results followed; a loss of ethical standard by the whole Church. Dean Inge says, *when salvation is supposed to depend, not on possession of the mind of Christ, but on membership of a body and participation in sacramental rites, religion is almost completely de-ethicised*. This is argely what happened. As the claims of the hierarchy grew, and its dealings with civil powers became more involved, so the moral and spiritual level of the Church

fell, and its estimate of the value of individual life fell also. The civil arm was used to bolster up the dictums of the Church, and the excommunications thundered against certain princes were enforced by the command to neighbouring princes to invade his territory. Admission to the Church by the heartfelt repentance and faith in Christ of the individual became the rarity; admission by the mass in answer to some political movement or war became the usual.

So the Church became a religious totalitarian state. The dictum of the ruler became of supreme importance, the opinion of the individual without importance if it coincided with the ruler and worthy of death if it differed. For the inevitable result of this policy of authority and political power, which Jesus Christ had so definitely rejected in His temptation was just what He had foreseen it would be—the supreme offence against the individual personality. Just as in the dictatorships of today, so with the Authoritarian Church, anyone who differed from the Church was of import only as a danger and a nuisance, and had to be removed or at least made incapable by the confiscation of his belongings. The Inquisition was the logical sequence of this initial blunder of the followers of Christ, and Anti-Christ walked the earth in ecclesiastical garments.

But let us remember that not only has one church made this terrible blunder. In more recent times, and in Protestant communions, where the Church has been allied and identified with the civil government, bloodshed and wrongful imprisonment of people only guilty of opinions other than those of authority have taken place. Calvin had Servetus burned in Geneva; bitter persecution took place in England long after the Reformation, as the history of Congregationalism and Quakerism can show. Even in America, in the early days of the New England states religious persecution took place, and four Quakers were put to death for their faith, by the Puritans. Wherever the Church has taken the way of power its opinion of the worth of 'every human soul' has been diminished, and crimes committed which disgrace the name of Christianity for ever. It is impossible to force people to be good, and to force people into following Christ. The Church must for ever abandon its quest for political power, for by that means the Gospel is lost. That means which began as a means of protecting the Gospel from persecution and from heresy results in the loss of the very thing that was to be safeguarded.

We have looked at Western Christianity only; but in the East of Europe the Church took another way of securing the adherence of the people, and that was by superstition and credulity. The history of the Eastern Orthodox Church is scattered with stories of magical ikons, the bones of saints that could perform miracles; and the very performance of various rituals were held to have power of the human soul. Such a church could have no respect for the individuality of its members. They knew nothing of religion, only of its observances. Maurice Hindus, in his book "Humanity Uprooted" gives us a vivid picture of the hold such a religion had on the peasants, and how easily that hold was broken. The peasant, Hindus says, *never made any mental connection between gorgeous*

ritual and his humdrum personal affairs: (the church)—saw him wallowing in alcoholism, in thievery, in cruelty, in other vices and hardly made an effort to regenerate him. It depended for its appeal, not on living sentiment, on understanding of the real purpose of faith and the meaning of service, but on Miracle, magic and ceremonial.

What could happen to a church like this when opposition began. It was inevitable that when the magic and the miracle ceased to act and the pomp and power dissolved, there was nothing left for the peasant to cling to, and the revolutionaries found it simple to stamp out what little remained.

The appeal to credulity, which our Lord had refused to use, had failed as surely as He saw it would, and with it the personalities of people without number had been offended. Only, as Hindus says, *the sectarian peasant, because of his knowledge of the Bible, his understanding (in his own way, of course) of the purpose and the mission of Christianity, is the only peasant in Russia who in spite of the revolution has remained staunch in his faith.* Knowledge and Understanding—the very things Christ set out to give to men—these can keep a man staunch under persecution.

IV. The Church and the Individual Today

But has the Church universal to take its lesson from the small and non-conforming sects in Russia? Have we to learn the humility of following the example set by almost unknown bodies of men and women? We have, at least to learn to follow our Master, and to take His way of winning men. Only in following the steps of the humble Lord of the world can we win the world for Him; only as we meekly proclaim His word to high and low, without sign and without claim can we bring them in. The Church has tried, and certain sections of it are still trying to win men by political power and authority, *compelling them to come in to the Kingdom of Heaven*; but they fail, for even if men allow themselves to be bullied within the gates, it is not the Kingdom of Heaven that they enter. The Church has tried the way of magic and miracle and unreality, and has produced a rainbow coloured bubble that the first prick of persecution has burst. The Church has yet to try the more excellent way.

To the Church which follows its Master the work it has to do is clear. He came to save men and women from their sins; and the Church must do the same, even if it has to, like Him, give its own life in ransom for them. This does not merely mean that we have to strive to bring men to a sudden or even a gradual "experience." It means that we have to bring men and women into such a close relationship with God that His power is able to flow into their minds and hearts, and so make them able to overcome the sin that has crippled and cramped them, and able to begin to live out to the full all the rich possibilities that God has placed within them. It is to give to men full spiritual health, to make them men and women

glowing with the fulness of life that Jesus Christ said He came to bring. It is the work of the Church to bring into Fellowship with each other the children of the second birth, to form an assembly of the free sons and daughters of God.

This is not a denial of the political and social implications of the Gospel; far from it, it is the fulfilment of those implications in the only possible way. It is true that the Church must eschew all political power and all attempts to coerce men into the Kingdom. It is not for the Church to enter into the political arena, and make its declarations on political matters as if it were speaking with the voices of God. It is for the Church to declare her foundation principles, and then let men and women work them out.

For, if the Church should keep out of politics, her members should, if they are so called, as individuals enter into politics. It is not, for example, for the Methodist Church, even if she could, to organise a Disarmament Conference; but it is the work of the Methodist Church so to train her members that she can produce a Rt. Hon. Arthur Henderson to take the chair at such a conference. If the Church will train with all her strength the full personalities of her members, then she is sending out into every walk of life men and women who are Christians first and foremost, and the whole tenour of life is Christianised.

That, then, and that alone is the duty of the Church; to develop a fellowship of free Christian personalities. The method of the Gospel is from the individual to society, from within outwards. The Church is a school in foundation principles, upon which we must leave individuals free to make their own applications, and so to build up their own thoughts and lives. Wesley changed the face of England, we are told. He never preached politics, and probably we should not think much of them (i.e. the politics) had he done so; but he did preach the Gospel of Jesus Christ, and the application that men made of that Gospel in their thoughts, actions and relationships changed England. It is by that means that we are today to change the world.

How is the Church to perform this task? Some will say that without authority we shall have nothing to teach. The opposite of authority is anarchy, they will say, and will point, for example, to the hundreds of sects that claim to be Christian today in the United States. Are we to allow this anarchy to split the Church into thousands of warring sects in the name of humility? How can the Church teach even foundation principles when it is thus split asunder? I agree; the Church must put her house in order. She must find a bond of unity greater than authority; and that bond will be the bond of fellowship. She must learn once again the power of a love that is *friendship based on consideration and respect*.

First of all, the churches must find a unity which depends not upon inter-communion nor upon the recognition of orders of ministry, but on something so far deeper that if it could be realised such secondary matters would inevitably fall into place; and that is a change of heart that sees the spiritual supreme, and that is content to make the only judgment that Christ told us to make—*by their fruits shall ye know them*.

With such a union of spirit we shall have the ability and the experience to teach those foundation principles of the Gospel which we exist to proclaim. Even within the organised churches there are great numbers of members who have but the mistiest understanding of the religion they profess. We must believe that each one of these people can be brought to a personal, individual experience of the saving life of Jesus within them, and we cannot rest content until our Church is a real religious community.

The witness of the Church to non-Christians is, despite our disunions, going on perhaps more effectively than ever before in world history. By speech, wireless, and by literature of a high order the Christian message is being placed before the people of the world. But even here we must avoid self-satisfaction. We must see to it that only the spiritual realities of our faith are being proclaimed, and that we do not stress secondary matters at the expense of the essential. We must never rest content with rite or symbol, signature or entry in a register, but must seek to let each convert find for himself that working of the Spirit of God in his heart which alone can make him a Christian. We must not rest content with an outward ordination nor limit the call of God to exterior rite; men are called of God when He works within them and through them in speech or deed. No sacrament is valid, by whomsoever administered, that does not bring a real experience of the communion of Christ in the soul of the recipient. We are a spiritual body, proclaiming a spiritual gospel, striving to bring men to God. We cannot run the risk of so stressing these things that they over-ride friendship based upon consideration and respect, and so break up the fellowship of those who are at one with Christ.

The root of this fellowship is in our worship of God. Jesus Christ was able to do His work and to love His contemporaries only because He was at one with God, and lived in the closest communion with Him. In that withdrawal from the world of men for His periods of prayer He found again his vision cleared, and He saw anew the power of God and the loveliness of man. I believe that the fellowship of the Church depends to no small extent upon the power of the Church to recapture the ability to worship; for by worship and contemplation of God there can grow in the minds of the worshippers that dominant emotion that is the vital directing power of our lives.

V. Conclusion

The work of the Church is to bring into existence a Fellowship of the children of God. It must conquer men by their own volition and keep them by giving them full freedom.

Here is no great corporation looking forward to the day when it shall dominate the whole world. Here are only individuals gathered together in a voluntary association appealing to men and women by word and precept to accept the way of Christ as the only way for the salvation of the world. It may be felt that such a fellowship has little chance against military might and political power.

But the promise of Christ and the other witness of history show that in this way alone can the will of God be made known to all men and the Kingdom of God brought to its glorious realisation.



Luke Ch'en



Lu Hung Nien



Dr. Fong F. Sec

In Remembrance

DR. FONG F. SEC.

Fong F. Sec came to San Francisco from a little known village in China, from the home of a modest farmer poor in this world's goods. His early friendships in the United States lead to profitable employment; then to night school; then to his early identification with Christian friends and the adoption of a way of life called Christian and from which he never wavered. This lead to service with the Salvation Army, challenged as he was by its service objective; then to High School; then to Pomona College; then to the University of California; then to New York City and Columbia University. Each passage from one important step in life lead to another logical step, each seeming to enrich his personality and manner. It was said to me by one of his old acquaintances that "no man he had ever known so uniformly by his presence and manner created a spirit of friendliness and good will in all groups in which he was present." From Columbia he was called to the Foreign Language and Provincial College at Canton, and in 1907 at Peking he secured his Doctor of Literature Degree.

Opportunity beckoned him to enter public life. From this he turned aside, and in 1908 he became the Editor and Chief of the English Editorial Department of the then rapidly growing Commercial Press. It was in this post that most of us came to know him. In 1922 while on a trip around the world as a representative from China to the International Rotary Convention at Los Angeles, he was honoured by Pomona College, by being the third person to receive from Pomona the degree of LL. D.

His was a life that tapped the great spiritual resources. It was lived in such an exemplary way that it was unnecessary for him to speak often of his religious faith or of the underlying convictions which sustained him and made him the person we came so much to love and admire.

Men sought his counsel and his good judgment. His fine spirit and experience contributed much to the service rendered by the Young Men's Christian Associations to the people of China. In this organization he held the highest position offered, that of Chairman of the National Committee of the Associations of China. He was also Chairman of the Board of Directors of the local Association. To philanthropic, social and religious organizations, and to institutions of higher learning he made a major contribution as a Director, President, or otherwise responsible leader. These included institutions such as the Institution for the Blind, Shantung Christian University, Nanyang Commercial Academy, China Christian Educational Association, the Pan-Pacific Association, the Chinese Mission to Lepers, the National Child Welfare Association, the Church of Christ in China. Abroad he became best known through the Young Men's Christian Association and through Rotary International. With the latter organization he has successively held high responsibilities locally, nationally and internationally. These connections speak eloquently of his character and energy and unselfish life.

Dr. Fong F. Sec, a calm and quiet man radiated confidence, having learned how to develop and to govern himself, he knew how to adapt himself to others; and they in turn honoured his spiritual and intellectual strength. The strong calm man is always loved and revered. He is like a shade-giving tree in a thirsty land, or a sheltering rock in a storm. A tranquil heart, a sweet-tempered balanced life—this was Fong F. Sec.

In a very real sense, perhaps much greater than we can now appreciate Dr. Fong F. Sec lives on in the life of this nation, in the life of a host of acquaintances in North America, England, France, Australia, and in other nation he may have had occasion to visit: in the work of his children, their wonderful mother, their friends and all who know them. His real and enduring memorial will be found in the hearts of all of these.

The passing of Dr. Fong F. Sec marks the passing of one of the finest men of all of my acquaintances. His life was so lived that I regard him as one of China's very best citizens. C. W. Pettitt.

REV. DR. MURDOCH MACKENZIE

The late Rev. Dr. Murdoch MacKenzie was one of the pioneers of our North Honan Mission. Born in Scotland in 1858, he came to Canada as a young man and studied for the ministry in the Presbyterian College, Montreal. In 1889, he and Mrs. MacKenzie went to China with the second party destined for North Honan. When the Boxer Uprising in 1900 forced all foreigners to leave interior China, Dr. MacKenzie, along with Dr. W. Harvey Grant, went to India where he laboured for two years in our Central India field. Returning to China in 1904, he was assigned to the Changte station and remained there throughout the rest of his long career.

In 1907, [his Alma Mater, the Presbyterian College, Montreal, honoured him with the degree, Doctor of Divinity. In 1913, he presided over the great Pre-Assembly Congress in Massey Hall, Toronto, and was elected Moderator of the General Assembly of the Presbyterian Church in Canada. He is the only Canadian who was Moderator twice, for he occupied that office in the Church in China. He was a prominent leader of the movement which resulted in the union of several churches into the Church of Christ in China.

Dr. MacKenzie gave himself with indomitable energy to the accomplishment of the great ideal which the Honan Mission set before itself, namely, to build a church that would be thoroughly self-propagating and self-supporting. Untiringly he toured among the villages, preferring to walk rather than ride in Peking cart or ricksha—the ordinary mode of travel. He has left behind him many thousands of Christians who will always think of him with great affection. (The United Church Record and Missionary Review. Vol. XIV No. 9—Sept. 1938.)

=o=

Our Book Table

THE CHRISTIAN MESSAGE IN A NON-CHRISTIAN WORLD by H. Kraemer. Published for the International Missionary Council by the Edinburgh House Press, London. 1938. pp. 455. Price 8/6 net.

This volume has been written at the request of the International Missionary Council in view of the Conference to be held in Madras in December of this year. Its theme is evangelism, or the witness of the Church in relation to non-Christian faiths. The author, therefore, endeavors to state the fundamental message of the Christian Church, to evaluate the non-Christian systems of life and thought, and then to point out the evangelistic approach in various mission fields. It is the author's hope that this volume will "be a helpful contribution to the Church's rediscovery of its apostolic nature," and thus will inspire the

Church with "its prime apostolic obligation of witness-bearing to the world." The first chapter deals with the "Crisis" in the Church due to the fact that it has lost the "abiding tension in which the Church ought to live, but in which it rarely lives," a tension "between its essential nature and its empirical condition." The Christian life and the Church are "founded upon and rooted in a new divine order of life that has been brought to light by Christ and His work and has become by Him a living reality." The chief antagonism to this view in our day is found in humanism and secularism. The American churches, especially as portrayed in the Laymen's Report, the author feels, have been affected deeply with humanism and need to be called back to "Biblical Realism as the fundamental starting point and criterion of all Christian and theological thinking."

What does the author mean by "Biblical realism" to which he so often refers? We will let him reply in his own words: "The peculiar character of the Bible is that it is radically religious. - - The Bible is also intensely ethical, but it is more an indication of our modern propensities and habits of thought and feeling than of our clear-sightedness if we constantly stress the highly ethical character and motivation of the Bible. The ethical is always in the Bible submerged in, derived from, and subordinated to, the religious, because the Bible is radically theocentric. God, His holy Will, His acts, His love, His judgment, is the beginning and the end of all. Man and the world are brought in direct, immediate relation to this God, who always takes the initiative." The great "Act" of God on God's own initiative is the coming of Christ into the world to redeem sinful men and to set up the "new divine order." This involves the Christian "revelation as a self-disclosure of God in Jesus Christ," and is "a free divine act of redemptive irruption into the life of man and of the world." In contrast to this "all philosophy, all idealistic religion, all consistent mystical religion, all moralism meet in one point. They constitute various endeavors for self-redemption, and instinctively reject the truth that God and God alone can work redemption."

We find here a challenge to all "relativistic thinking" and to modern humanistic tendencies which the author sees especially in certain phases of American theology as well as in all efforts at self-realization. Along with this goes a defense of the unique character of the revelation in Christ, in contrast to that emphasis in religious education which portrays God as assisting man in the "self-unfolding of the human spirit in the sphere of religion." This self-unfolding is held to be "a complete disavowal of revelation, which means God's sovereign Will creating an entirely new situation."

Thus the Christian revelation is not a fulfilment of the expectations of other religions in the sense of bringing to perfection what had already grown to an approximation of the truth revealed in Christ. It is a "fulfilment" which brings the reverse of what was expected. It is a "re-casting of all values." Readers may not fully agree with this presentation of "Biblical realism" but they cannot fail to note the call back to a belief in the uniqueness of the divine revelation in Christ.

In contrast to what we think of as the social gospel and the social programs of the Church, the author claims that "in the New Testament there is no divine guidance in regard to the political, social, cultural, and economic spheres of life. It was no social, but a radically religious, movement." "There is no concern at all, or only casual concern, with the world and its great spheres of life; the real concern is other worldly, the transcendental Kingdom of God." But, according to the author,

this is not a plea for the "quietist sanctioning of the status quo in the political and social order" but rather a claim for the "freedom and flexibility of the Christian ethic." The Christian is to live in "direct obedience to God" and the Church being sensitive to God's Will and the Spirit of Christ is to seek in every situation "to express its concrete obedience to God's Will in regard to these spheres of life."

From the above all too brief summary the reader will be able to get the trend of the author's position. The application of this to Christian missions is revealed in the following paragraph relating to China. The author says, "The prime condition for the Christian approach appears thus to be to furnish Chinese Christianity with a dynamic and radically religious apprehension of the Christian revelation, and to concentrate much prayer, energy and attention on the building of a Christian Church that demonstrates by its religious and moral life a strong and new quality of fellowship within its membership, and of concern for the world." Moreover when the Chinese Church has penetrated into the real character of Christianity it should then express it in Chinese ways.

We will not have space to deal with the author's thoughtful treatment of "The Non-Christian Systems of Life and Thought" and "The Present Religious Situation in the Non-Christian World." Neither can we elaborate further on the author's application of "Biblical realism" to the question of the missionary approach to non-Christian peoples.

This volume is a most thought-provoking treatment of the subject which will occupy much of the thought and prayer of the Madras Conference. F. R. M.

INTERPRETATIVE STATISTICAL SURVEY OF THE WORLD MISSION OF THE CHRISTIAN CHURCH, edited by Joseph I. Parker. *International Missionary Council* New York and London, 1938. pp. 323. Price U.S.\$5.00.

The last comprehensive Survey of World Missions of Christianity was made in 1925 in connection with the publication of the *World Missionary Atlas*. It was felt by the International Missionary Council that a new Survey should be prepared in anticipation of the Madras Conference to be held in December of this year, consequently a carefully chosen committee of experienced workers under the chairmanship of Dr. John R. Mott was appointed to undertake the task. The result is this very informative volume.

Part I of this Survey is devoted to statistical tables based on the records of Missionary Boards and other Missionary Agencies for the year 1935-36. The first table shows the "Growth of Protestant Missions Since 1900." Following this are Summaries by Geographical Divisions under eight classifications: The Church on the Field, Foreign Staff, Finance, Education, Medical, Philanthropic, Other Agencies and Roman Catholic Missions. Next are given Abridged Summaries by Societies and these are followed by Detailed Tables under the first six classifications given above.

Part II is composed of Interpretative Articles, classified under Topical Subjects and Geographical Subjects. The latter naturally take up each mission field in turn. The former cover the following topics and writers: The Church on the Field by K. S. Latourette, Missionary and National Personnel by C. H. Fahs, Elementary and Secondary Education by L. A. Weigle, Higher Education by Francis C. M. Wei, Medical Work by E. H. Hume, Bible Distribution by E. W. Smith, The Missionary Enterprise Among Jews by C. Hoffman, Jr., Roman Catholic Missions by

K. S. Latourette and Unoccupied Fields by A. McLeish. Under Geographical Subjects the article on China has been contributed by Rev. E. C. Lobenstine, who, as a result of many years as a Secretary of the National Christian Council in Shanghai, was well prepared for his task.

The Statistical Tables, covering over 200 pages in this volume and covering every phase of mission work, will be a great boon to those who require a volume of facts and figures for ready reference. But for most readers the Interpretative Articles will doubtless prove more interesting. In them we are given in concise form word pictures showing the meaning of the statistical tables. Forced to be brief, due to lack of space, the writers have grasped the significant points and made them meaningful to us in terms of Christian life and service. The few places where faithfulness to facts shows retrogression rather than progress only set off in bolder relief the larger picture of the growth of the Christian Church throughout the world.

In reading this volume we need to keep in mind the reminder of Dr. Mott in the introduction that "statistics and their interpretation are not ends in themselves but means for multiplying contacts with the ever-living and ever-creative God in order that His wide and far-reaching designs may be fulfilled." We should feel humiliation at the thought of our human frailty and lack of sacrificial devotion, yet at the same time we may well rejoice at the progress of God's Kingdom in the world in our day as portrayed in this Survey. F. R. M.

KUOYÜ PRIMER, *Progressive Studies in the Chinese National Language*, by R. H. Mathews, Shanghai, China Inland Mission, 1938. pp. 790. Price Ch. \$10.00.

Baller's "Mandarin Primer" has for many years been a standard text book in the Chinese language for young missionaries. That work is now out of print and this present volume is its worthy successor. The earlier volume had thirty lessons, each of which contained vocabularies, reading lessons and explanations. The present volume is divided into sections, numbered from 1 to 262. Each section deals with only one point of idiom or grammar. Special vocabularies, forty in all, are introduced at suitable intervals. These contains a list of 1,354 new characters and 2,030 expressions. Forty groups of miscellaneous examples are included here and there in the text. These are followed by sets of sentences in English to be used as exercises for translation work. A Key for these sentences is found at the end of the book. Footnotes and indices, one in Chinese and one in English, and charts of Kuoyü sounds in Chinese characters, Romanized and Chinese Phonetic Script help to complete the volume and make it a ready tool for the student of the Chinese language.

The arrangement of the material in serially numbered sections, each of which is devoted to one point of idiom or grammar, makes it possible for the student to concentrate on one thing at a time and to have the section for ready reference and review on that particular point. This, we believe, is a decided advantage.

This text book seems to ignore the special techniques and handy equipment, such as cards for character study, loose leaf lesson sheets, etc., that are now commonly used in Language Schools. Whether or not these have been prepared, or are to be prepared, is not indicated in the Primer. The rather large size of this new volume would suggest the wisdom of having some of the materials in more convenient form. For the convenience of students the author has included with each new

character the serial number of the Phonetic Group under which that character is listed in Soothill's "Pocket Dictionary."

The reviewer, to whom Baller's Primer was "meat and drink" for years, bespeaks a useful future for this carefully prepared work. F. R. M.

THE GREATEST DRAMA EVER STAGED by *Donothly Sayers, Hodder and Stoughton, Ltd. Warwick Square, London E.C.4*, pp. 48. Price 6d nett.

To the majority of English readers the Christian message is so familiar that it is almost commonplace. In this little pamphlet a distinguished author and dramatist tells us that she finds in the creeds of the Church an amazing drama. The dogma which so many find dull or boring is really "a tale of the time when God was the under-dog and got beaten—a terrifying drama of which God is the victim and hero." It is a book which should stimulate fresh interest in the Christian message in the mind of all who read. It can be specially recommended both for Christian and non-Christian readers in China. M. H. B.

NANKING SEMINARY REVIEW

Published by the Nanking Theological Seminary, 128 Museum Rd. Shanghai. Sixty cents per year. Single copy fifteen cents. Send subscriptions to the Nanking Seminary Review, 128 Museum Road, Shanghai; Christian Literature Society, 128 Museum Rd. Shanghai; West China Union Theological College, Chengtu; Church of Christ, Tao Yuan, Hunan; Baptist Bible School, Kweilin, Kwangsi.

—=0=—

The Present Situation

RURAL FAIR IN FU HSING CHUANG—1938

For ten years the Lu Ho Rural Service Center has been promoting agricultural fairs in North China, mostly in Hopei Province. Sometimes as many as thirteen of these fairs were held in as many different centers during the fall. This is about the maximum number that can be held so far as the Service Center is concerned, for the first of October is as early as they can begin after the fall harvest is over in the southern part of the district, and the Winter Folk School, which usually begins about the middle of November, sets the latest date.

Last year no attempt was made to hold any fair. Most of the area had just emerged from the active war zone. While the frontline fighting had passed on south, there was considerable guerrilla warfare going on and the problem of caring for the crowds of refugees was occupying the attention of mission and other philanthropic organizations.

During the past few months the area east of Peking, which has been known as the East Hopei Autonomous Government has been comparatively peaceful. It has been pretty thoroughly occupied by the Japanese, especially in the larger centers. The unusual rainfall during the summer (and even up to the present writing) has flooded a large part of the country, but in the higher places the crops have been very good. The country north, west and south of Tungchow is of such a character, and it looked for a time as though it would be quite reasonable to plan for a fair. However, during August, the Eighth Route (Red) Army which had been reported to be moving into this

area since spring, began to show some activity. Also bands of lawless ruffians, both Chinese and Japanese took advantage of the unsettled condition to terrorize the farmers, especially in the better villages where booty was greater. At one time last month a group of several hundred of these fellows passed within four li (1-1/3 miles) of our compound. No one was seriously injured, but all of the villages in the wake of the horde were several hundred dollars poorer.

In spite of all this a small group of people in the village which borders our compound decided to hold a fair. It would give a number of the refugees who had fled to the village something to do and think about, and it might be the means of uniting the twenty-odd villages to the south and west of us and encourage them in working together and with us. The Chinese Autumn Festival which is one of the important holidays, especially for country people, happened to come on October eighth (harvest moon). The tenth of October is the anniversary of the founding of the Chinese Republic and is known as the Double Tenth Holiday. This seemed to be a very suitable time for a fair and plans were made accordingly.

In promoting the fair among the villages near us we found them somewhat lukewarm and even fearful in their attitude. Poor people! They have been pestered by officials and bandits until they are ready to suspect any one who is a stranger. Even in the places where we are known there was a spirit of apathy that was hard to overcome. The weather has not helped a bit, for it had rained and been cloudy so much that the roads are like they used to be in Illinois before the day of the concrete highway. They do not inspire one to travel any more than necessary.

Several of the local organizations cooperated in working up the program. The village of Fu Hsing Chuang furnished a number of men who were very helpful in bringing in exhibit material and on the days of the fair acted as ushers and inspectors. The village women under the supervision of Mrs. Frame and Mrs. Hubbard took entire charge of the home exhibits, collecting a large amount of material and being on hand all through the day to visit with the women who came to see the fair.

The Vocational Classes at Lu Ho Academy, under the direction of Mr. Martin and Mr. Yang Chin P'o made a forestry and horticultural exhibit in our large assembly room. The students were working for days carrying in dirt, planting trees and flowers, and arranging miniature landscapes. It was the most attractive spot of the whole fair. Many of the girl students prepared floral bouquets, and some of the pupils from the American School prepared a replica of the Jade Fountain Park using little clay models secured in the market place in Peking. All of the varieties of forest and fruit trees which are stocked in our two nurseries were displayed in a way to encourage the farmers to make larger use of them.

Of course, the main feature of the fair was the competitive exhibit of agricultural products and home industries. These were judged by competent persons invited in from Peking and Tungchow and those who received awards were given prizes on the last day of the fair. The Rural Service Center took the opportunity to give certificates which could be redeemed for improved poultry, fruit trees and seed to all who got first place in any variety or class of exhibit.

There were other educational exhibits as well. The crop improvement and animal improvement work of the Rural Service Center each

had an exhibit with visual educational material to show how the work is carried on and how it can be of benefit to the farmers. The Lu Ho Hospital had a large health exhibit with a nurse in constant attendance to explain the charts and lecture on public health. They had arranged a series of x-ray films in the windows of the room so that many of these unseen maladies could be explained.

The fair really began on Sunday, the 9th, with a Thanksgiving Meeting in the church led by Dr. Y. L. Yang of the Methodist Seminary in Peking. Mr. Yang of the Rural Service Center staff had arranged a wonderful display of agricultural produce in the front of the church where Dr. Yang's review of the blessings of the past year made a deep impression. The reading of Habakkuk 3:16-19 had real meaning for all of the congregation and pointed up the thought of the service.

As Monday the Tenth was a holiday there were crowds of students from our schools and those in the city who came to visit, and the students of Lu Ho Academy provided entertainment for the afternoon with a variety program of music, magic and plays. Fu Yu Girls' School did the same for Tuesday, when there was even a larger crowd in spite of the fact that most of the students were in school again. As the gates of the city are closed at sundown and no farmers leave their villages after that time during the present situation, there was no evening program of any kind. The wonderful harvest moon provided plenty of light for traveling, but unfortunately he shines on the unjust as well as the just.

As an agricultural fair this venture would not be adjudged a great success, and certainly it could not compare with many in which we have had a share during the past ten years. But as a specific for fear and discouragement it was a great success and probably was unique in all this war-torn land. James A. Hunter.

—=0=—

Notes on Contributors

Dr. Li Tien-lu, formerly of Cheeloo University, is now dean of Nanking Theological Seminary. He is a member of the Methodist Church and one of the delegates to the Madras Conference.

Miss Marie Adams is a member of the Women's Foreign Missionary Society of the Methodist Episcopal Church. She has been working in Peiping for many years.

Prof. E. M. Stowe is a member of the Methodist Episcopal Mission. He is on the staff of Fukien Christian University.

Dr. S. H. Leger is a member of the Church of Christ in China. He has been doing special work in the field of religious education.

Rev. C. Stuart Craig is a member of the London Missionary Society. He came to China in 1938 to work in Hankow.

Rev. L. S. K. Ford is a member of the Society for the Propagation of the Gospel. He is stationed in Peiping.

Rev. Lewis L. Gilbert is a missionary of the American Board located in Shantung.

Rev. Harold T. Cook is a member of the Methodist Missionary Society. He is stationed in Tientsin.

INDEX 1938

Abbreviations: BR, Book Review; C, Correspondence; Ed, Editorial.

	Page
A	
Aboriginal, The, Tribes of China	50
Activities in Canton	321
After One Year (Ed)	339
Aldersgate, The, Commemoration	318
Almanac, An, for Moderns (BR)	252
Ambassadors of Reconciliation	3
American Church Mission Hospitals	602
Among Refugees and Wounded	333
Among the Mystics (BR)	254
Analysis of the Problem of War (BR)	588
Andrew Weir of Manchuria (BR)	94
Anking Log, The,	141
"An Luck Yuen" or "Paradise Garden" of Hongkong	208
Annual Conference of Christian Student Movement in Chengtu	471
Annual Meeting of the West China Methodist Conference	259
Annual Report of C.I.F.R.C. For 1937	263
Annual Report of Yu Ying Academy	260
Another Open Letter to the People of Japan and to the Christians of the World	15
Another Tribute to Dr. Rawlinson (C)	40
Answer, The, of Christian Faith to the Present Crisis	58
Apostle of China (BR)	462
Appeal, An, for Optimism and Leadership	355
B	
Believe or Perish (BR)	92
Book, The, of Songs (BR)	526
Building, The, of Drew University (BR)	529
Burnett Hillman Streeter	105
Busy About the Bible	532
By the Grace of God (BR)	35
C	
Cabbage, A, Cooperative in China	600
Call, A, to a Forward Movement	5
Call, The, to a Forward Movement (Ed)	2
Causation, Freedom and Determinism (BR)	253
Challenge, The, of Unusual Times (Ed)	1
Challenge, The, of Yunnan (Ed)	157
Chiang Kai-shek, Soldier and Statesman (BR)	136
Children's Hospital Given Cots	155
Children's, The, Service	550
China, (BR)	36
China Faces the Storm (BR)	388
China Inland Mission Goes Forward	327
China Missionaries Awarded Yale Doctorate	534
China Only Yesterday (BR)	596
China's First Missionaries (BR)	136
China Through a College Window (BR)	388
China, The, Year Book 1938 (BR)	135
Chinese Ceramic Glazes (BR)	37
Chinese Church Sends Contribution to World Council of Churches	265
Chinese Mission to Lepers	330
Choice, The, Before Us (BR)	594

	<i>Page</i>
Christ and Prayer (BR)	93
Christian, A, Ambassador	269
Christian Activities in War-Torn China	405
Christian, A, Social Worker's Faith	265
Christian Films	531
Christian Medical Council for Overseas Work	599
Christian Missionaries in Japan Meet in Fellowship (Ed)	475
Christian Mission to Chinese Seamen	272
Christian Rural Fellowship Goes Forward	599
Christian Testimony and the Chinese National Crisis	394
Christian, The, Church and War Relief	125, 172
Christian, The, Message in a Non-Christian World (BR)	666
Christian, The, Movement in China in a Period of National Transition	495
Christianity and Our World (BR)	34
Christians Who Have come West	604
C.H.S.K.H., The, West Szechwan Synod	257
Church, A, In Wuchang	466
Church, The, and Education	621
Church and War Conditions Behind the Lines	11, 266
Church, The, and the Economic Order	640
Church, The, and the Individual	658
Church, The, and the State	650
Church Growth in Haichow	395
Church, The, Confronts Our World	186, 225
Church, The, In the Midst of Adversity (Ed)	107, 158
Church, The, In the Present Crisis in the Orient (Ed)	473
Church, The, Meets the Crisis (Ed)	2
Church's, The, Call to Voluntary Service	325
Circulation of Bibles	266
C. L. S. Literature	272
C. L. S. Periodicals	510
Common Sense and God (BR)	250
Conception, The, of God	611
Co-operation in War-Stricken China	566
Copies of Survey Available	402
Country Evangelism	329, 603
Courage, The, to be Real (BR)	389
Course, A, of Colloquial Chinese (BR)	464
Creative Morality (BR)	256

D

Dangers, The, of Being Human (BR)	38
Die Alteste Christenheit in China (BR)	464
Directory of Protestant Missions in China 1938 (BR)	464
Distributing Literature	471
Doctors and Nurses Operating Behind Various Fronts	103
Don'ts for Days of Crisis	267
During An Air-Raid Alarm	270
Dynamic Peace	176

E

Earliest, The, Christian Monument in China	81
East and West in Religion (BR)	134
Education Goes into the Interior	579
Education in Shanghai Refugee Camps	72
Educational Work in Refugee Camps	74
Encouraging News From Manchuria	329
Ends and Means (BR)	197
English Mission Worker Murdered By Brigand Gang	154
Enthronement, The, Service of Rt. Rev. A. A. Gilman S.T.D.	400

Index

iii

	Page
Epistle, The, To the Hebrews (BR)	314
Evangelism (Ed)	211
Evangelism: An Inquiry	572
Evangelistic Mission	272
Evangelistic Opportunities	333
Evangelistic Work in China Today	215, 281, 373, 447
Everyday Tales of China and Japan (BR)	37

F

Faithful, A, Ministry	533
Famous Chinese Plays (BR)	93
Far, The, Eastern Conflict and the Challenge to Christianity	122
Fellowship, The, of the Holy Spirit	232
Finance Campaigns	602
First, The, Japanese Constitution (BR)	530
Flood Tide in India (BR)	135
Fool's Gold (BR)	35
Four Methods of Evangelism	244
Frank Lenwood (BR)	312
French Policy and Developments in Indo-China (BR)	39
Fresh, A, Approach to the Psalms (BR)	255
From Buddha to the Christ (BR)	316
From China to Cornwall	401
Fruits	471
Fukien Christian University moves to the Country	470
Future, The, of the Church in Social and Economic Thought and Action	345, 437

G

George Bowen of Bombay (BR)	592
Greatest, The, Drama Ever Staged (BR)	670
God the Creator—Message of Trinity Sunday for To-day	25
Goforth of China (BR)	315
Good, The, Samaritan Story in a Tram-Car Shed	336
"Good-Will, Industries The,"	291
Gospel, The, of the Cross	308
Gospel, The, of the Cross (BR)	133

H

He Dwelt Among Us (BR)	35
"Highlights" of the Shantung Presbyterian Mission's History	569
History, A, of Chinese Philosophy (BR)	314
How Jesus Christ Saved Wu Tok-chow	470

I

Imaginary Biographies (BR)	313
Impressions of a Journey to South, Central and West China	301
In a Chinese Garden (BR)	249
India To-day and To-morrow (BR)	134
Inner Light (2nd series) (BR)	254
International, The, Review of Missions (BR)	317
International, The, Train from Kuling to Shanghai	100
Interpretation, An, of Christian Ethics (BR)	255
Interpretative Statistical Survey of the World Mission of the Christian Church (BR)	668
Itinerating in War Time	323
In Remembrance:—	
Bible, Dr. Frank W.	90
Bigler, Dr. Regina M.	132
Blasner, Rev. Franz	460
Bryant, Reginald Arthur	197

	<i>Page</i>
Burdick, Susan Minerva	249
Edmonds, Ernest Walter	583
Fenn, Mrs. Courteney H.	387
Fong, Dr. F. Sec.	665
Goldsworthy, Rev. R. H.	387
Grand-Mother Huang	194
Liu, Herman C. E.	192
MacKenzie, Rev. Dr. Murdoch	666
Nickalls, Rev. E. C.	585
Oldt, Mrs. Ora Belle Maxwell	584
Polhill, Cecil	196
Porteous, Mrs. R. W.	386
Selden, Dr. Charles Card	460
Tewksbury, Mrs. Elwood G.	385
Wyatt, Dr. H. G.	383
Zue, Mrs. Fong How	387
J	
Japan's Catholics and Refugees	153
Japan, The, Christian Quarterly, July 1938 (BR)	465
Journalism and the Christian Movement in China	520
Jukao Leper Clinic	603
K	
Kingdom, The, of God in a Rural Community	597
Kuoyü Primer (BR)	669
Kwangtung Synod Relief Work Committee	601
L	
Larger Co-operation (Ed)	278
Laurels, The, are Cut Down (BR)	38
Lay Evangelism (Ed)	275
Lay Training in North China	470
League of Engineers for Peace	335
Legislation and Leprosy (BR)	463
Leper Quarterly, The,	262
Leper Work	332
Life's 'Most Appalling Minutes' Described by Barzini, Survivor of Historic Bombing of Panay	98
Literary Chinese (BR)	525
Liu, Dr. Herman	270
Living Fountain, The, (BR)	35
Living Word, The (BR)	530
M	
Madras (Ed)	404
Madras in the Light of History	543
Manchu Emperor's Tutor Passes	154
Marching with China	359
Mass Movements Among the Aborigines	51
Master, The, Light (BR)	464
Medical Work in Chengtu	467
Men of the Outposts (BR)	93
Merger of Three Mission Hospitals to Aid China's Medical Education	601
Ministry, The, of Reconciliation (Ed)	3
Missionaries Take Food Supplies	154
Missionary Couple Blazing New Trail Home to England	209
Missionary Tomatoes	470
Mobile Hospitals and Wounded	271

Index

v

	<i>Page</i>
Mohammed—The Man and His Faith (BR)	251
Momentous, A, Opportunity for the Christian in China	456
More Power for Missions	240
Moscow 1937 (BR)	95
My Idea of the Church and Its Task	7
Mystery, The, of God's Wrath (BR)	38

N

Nanking Seminary Review (BR)	670
Nanking Theological Seminary Bulletins	146
Nanking Theological Seminary News	206
National Child Welfare Association's Work for Famine and War Relief	155
National Christian Council For China, Meeting for Consultation	202
National Christian Council of China Broadcasts	43
Nature, The, and Function of the Church	563
Nature, The of the Church	631
New Bible House at Kunming	399
New, A, School of Christian Art	615
Nine Catholic Nuns Under Fire	96
No God, No Creator, No Soul, Naturalism	29
North China and Inner Mongolia	268
No Speedier Way (BR)	530
Novel Method of Self-Support	536

O

Off To Modras (Ed)	605
Old, Yet Ever New	533
Open, The, Door	327
Opposition—Then Belief	533
Ordination of Miss Carolyn T. Sewall	320
Our Community and the Christian Ideal (BR)	201
Our Faith in God (BR)	92
Outlook in Tibet	399
Overseas Chinese Rally to Aid of Fatherland	266

P

Philosophy, The, of Religion (BR)	201
Pingkiang Circuit Hunan District Annual Report YYear Ending Dec. 1937	137
Place, The, of Understanding (BR)	251
Poems, The, and Verse of Betty Scott Stam (BR)	593
Poems of Wang Ching-wei (BR)	594
Policies in China (Ed)	404
Prayers, The, Recorded in the Bible (BR)	597
Preaching Christ to Students in War-Torn China	478
Present Situation, The 42, 96, 137, 202, 257, 318, 390, 465, 531,	597
Press Literature Prizes	467
Problem, The, of Clothing Refugees in Shanghai	67
Progress in Central China	328
Progress in Hainan	534

R

Rawlinson, F. Mrs.	402
Recent Activities of the Catholic Church in China	390
Record, A, (Ed)	403
Reflections on a Year of War	506
Refugee Baby "Hospitals"	337
Refugee Camps of Shanghai	18
Refugees In Shanghai Alleyways Await Salvation Army's Nightly Visit.	103

	<i>Page</i>
Relaxation and a Sense of Humor (Ed)	55
Remarkable, A, Story	532
Removal of the National Leprosarium of Shanghai for Third Time	602
Report of the Annual Meeting of the Church of Christ in China Szechuan Branch	258
Report by Dr. Harvey Huang and Mr. Z. U. Yao on the Work of Distributing Scriptures Among Refugees in Shanghai	268
Retirement of Bishop Roots	273
Rising Tide of Lay Evangelism in North China	209
Rural Fair in Fu Hsing Chuang—1938	670
Rural Parish	601
Rural, The, Church in China	111

S

Sales at Chowtsun	604
Scriptures, The, Among The Tribes of Yunnan-Kweichow	397
Secret, The, of Harmonious Living (Ed)	342
Sense and Thought, A Study in Mysticism (BR)	200
Shanghai Y.M.C.A. Refugee Work	304
Sharing "the Abundant Life" in a Refugee Camp	364
Silver World, The, (BR)	311
Social Centre in Hongkong	535
Soldiers Buying	532
Some Interesting Incidents	269
Some Progress—More Opportunity in West China	182
Spiritual, The, Significance of the Present Crisis	358
"Spreading Light Mountain"	400
Spring, The, of Life (BR)	252
Stone-Gateway and the Flowery Miao (BR)	200
Structural, The, Principles of the Chinese Language (BR)	37
Struggle, The, for the Pacific (BR)	36
Student Aid For Students in War Areas in the Orient	42
Studies in Early Chinese Culture (BR)	527
Sunday School Work in Time of War	401

T

Ten Commandments of Goodwill	264
Theological Lectures at Chinese Y.M.C.A.	402
Tibetan, The, Challenge	329
Ting-Ling and Mee-Too (BR)	94
Towards a Cooperative Economic Order in China	618
Tracts for the Times (BR)	249
Tragedy, The, of Willing Workers Without Opportunity to Work	130
Training Purpose	336
Transactions, The, of the Asiatic Society of Japan for 1937 and 1938 (BR) ..	463
Travelling in the Interior	536
Treasure of the Deep (BR)	389
Trends of Christian Thinking (BR)	34
Tsinan and Tenghsien Leprosaria	603
Tuan Hoover of Borneo (BR)	310
Two Thousand Chinese Characters: A Reference List	487

U

Ultimate, The, Need for the Christian Ministry of Medicine	557
Unchained, The, Word (BR)	464
Under The Japanese Moon (BR)	313
Union Theological Seminary Scholarship for China	336
Universal, The, Church and the World of Nations (BR)	529
University of Hawaii Catalogue (BR)	465
Unusual, An, Chance	401

Index

vii

Page

V

Value, The, of a Good Book	468
------------------------------------	-----

W

War Damage in Nanking Area	465
War Losses in Rural Area, North China	79
Warmed, The, Heart,	296
Way, The, to Peace	118
Week, A, of Witness in West Szechwan	261
Westward Trek, The (Ed)	53
We Would See Jesus (BR)	314
What My College Has Done for Me—A Chinese Girl's Statement	273
Who Are You? (BR)	135
Witness, The, of the Church	370
Work Amongst Woolly Nomads and Red-Robed Lamas	533
Work Among The Kados in Southwestern Yunnan	399
Work and Workers 50, 103, 152, 208, 268, 327, 399, 470, 532,	601
Work in Kweichow	333
Work in North China	398
Work in Szechuen	331
Work, The, of One Student	472
World Survey of Mission Work The Church in the Field (Ed)	537
World Dominion July 1938 (BR)	464
Wounded Soldiers Find God	76
Wuhu Under Fire	103

Y

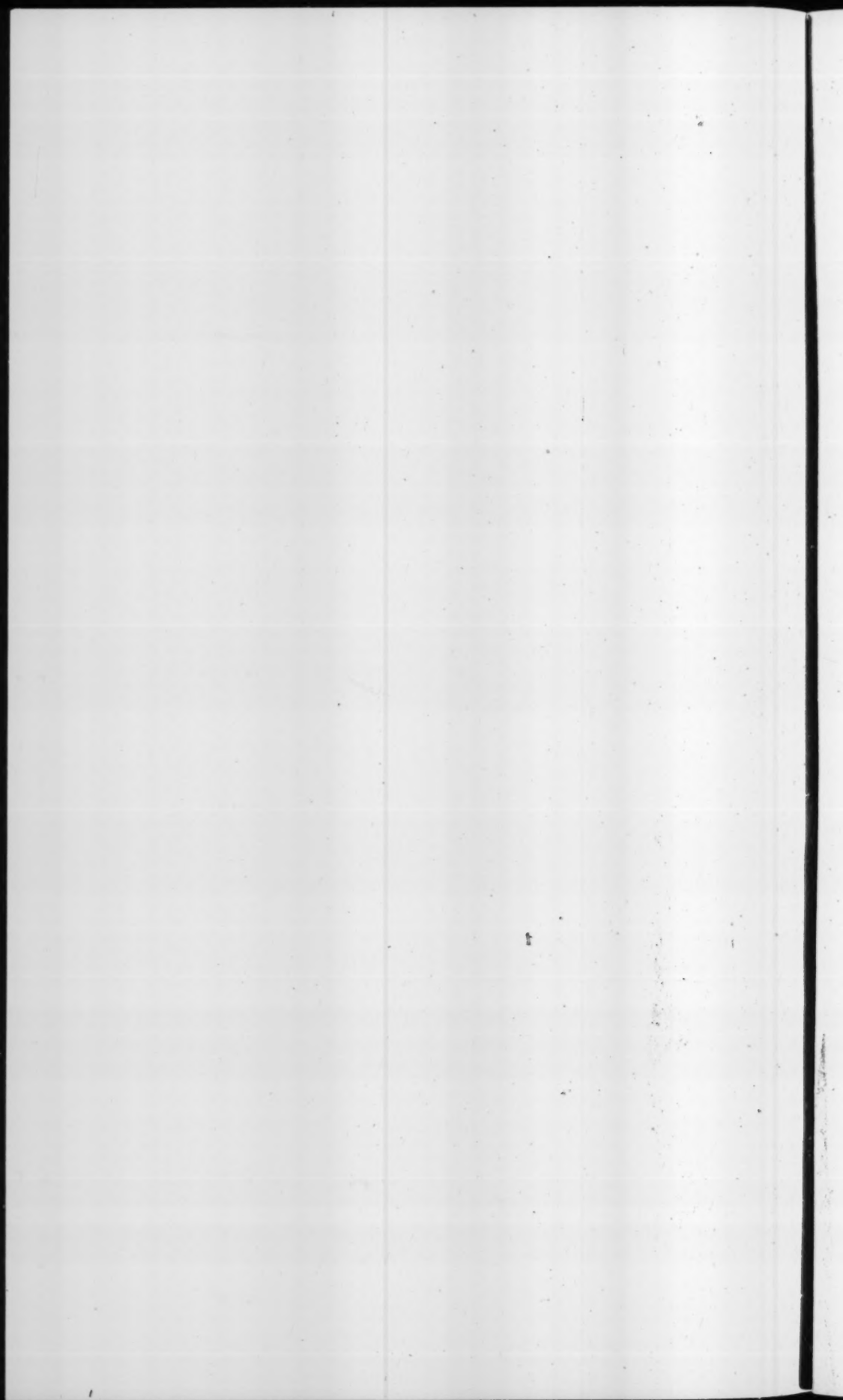
Yale-in-China Facing Serious Problems; Continues Operating at Changsha Despite Hostilities	152
Yenching, The, Journal of Social Studies	152
Yunnan's Challenge to Christianity in 1938	161
Y. W. C. A. Activities	330

CONTRIBUTORS

A		
Adams, Marie	615	
Allen, G. F.	232	
B		
Baker, Gilbert	506	
Ballou, Earle H.	186, 225	
Barr, John S.	405	
Boone, Wilmot D.	291	
Brown, Margaret H.	308, 510	
C		
Chao, T. C.	345, 437	
Cheung Chiu Kwan	232	
Cook, Rev. Harold T.	658	
Craig, Rev. C. Start	631	
F		
Felton, Ralph A.	111	
Fitch, Robert F.	125, 172	
Fitch, Robert F. Mrs.	130	
Ford, Rev. L. S. K.	640	
G		
Gallimore, Arthur R.	520	
Gilbert, Rev. Lewis L.	650	
Gray, G. Francis S.	25, 118	
Gregg, Alice	550	
H		
Heeren, J. J.	569	
Hinman, Geo. W.	81	
Hudspeth, W. H.	301	
J		
Jones, E. Stanley	15	
K		
Kepler, A. R.	11	
Kohls, G. H.	370	
L		
Lautenschlager, Roy S.	7, 478	
Lee, S. Huizenga	557	
Leger, Dr. S. H.	621	
Lester, Muriel	3	
Li, Dr. Tien Lu	611	
Lin, C. J.	579	
Lin, Pu Chi	543	
Lo, R. Y.	358	
M		
Millican, Aimee B.	76	
Millican, F. R.	244	
Moncrieff, J. E.	487	
Munson, E. H.	161	
N		
New, W. S. Mrs.	67	
Null, Miriam E.	74	
O		
Oliver, J. C.	304	
P		
Pott, F. L. Hawks	563	
R		
Redfern, H. S.	72	
Roots, Logan Herbert	359	
S		
Scott, Roderick	295	
Shih, Peter Y. F.	240	
Spicer, Eva D.	58	
Stowe, Prof. E. M.	618	
T		
Tai Hsu	29	
Taylor, J. B.	566	
Tu, Y. C.	176	
V		
Vautrin, M.	364	
W		
Ward, Ralph A.	182	
Wei, Francis Cho-min	122	
Williams, Jr. M. O.	296	
Williamson, H. R.	215, 281, 373, 447	
Y		
Yen, W. W.	355	

LIST OF ILLUSTRATIONS

	<i>Page</i>
Bridge at Shaowu, Fukien (October)	Frontispiece
But they Enjoy Them Afterward (Students Roadbuilding)	562
Charcoal Buses, Using Producer Gas as Fuel at 1/5 Gasoline Cost (October)	Frontispiece
Christian Medical Missionary Service Transforming Matsheds to Hospital Wards during the Present War Emergency	563
Christian Missionary Service Extending Itself to the Lepers of Shanghai in War-time Emergency Quarters	563
Chuan, A, Miao Farmer (November)	Frontispiece
Chuan, A, Miao School House and the Pupils of Four Chuan Miao Schools (November)	Frontispiece
Do We Look Like Refugees? (March)	Frontispiece
Educated, An, Miao Woman Addressing the Pupils of Four Chuan Miao Schools (November)	Frontispiece
Flag-Raising Ceremony (September)	Frontispiece
Front, The, Gate of Nanchang Leprosarium (May)	Frontispiece
Generalissimo and Madame Chiang Kai-Shek .. (July-August)	Frontispiece
Grandmother Huang (April)	Frontispiece
Group, A, of Lepers Working in Brick Kiln (May)	Frontispiece
Group, A, of Our Lepers (May)	Frontispiece
Harmonica Band, Fukien Christian University	562
Head Nurse in One of the Emergency Hospitals	76
Healed and Departed to the Hinterland	77
In a Very Literal Sense (Students Roadbuilding)	562
In the Grounds of a Christian School in Central China (Sept.)	Frontispiece
Liu, Dr. Herman C. E. (April)	Frontispiece
Nantao Christian Institute, Shanghai (June)	Frontispiece
Neighborhood Sunday Schools on Fukien Christian University Campus (October)	Frontispiece
New Motor Road Leading From North Gate, Kutien, Fukien (October)	Frontispiece
Pastors and Lay Workers Cooperate in the Ministry of Physical and Spiritual Healing	77
Refugee Sunday School Conducted by Shanghai Sunday School Promotion League in the Fifth Camp of the International Relief Committee (January)	Frontispiece
Roots, Bishop Logan H. (May)	Frontispiece
Seedtime Does not Cease, Nor Harvest (October)	Frontispiece
Shanghai Sunday School Promotion League, Retreat, Summer 1938 (October)	Frontispiece
Some Children Being Cared for by the Children's War-Time Relief Association (September)	Frontispiece
Students Put Shoulders to Road-Building	562
Tewksbury, Mrs. Elwood G.	384
Three "Black-boned" Noso (Lolo) Chiefs (November)	Frontispiece
Tiger Traps, Fukien (October)	Frontispiece
Useful Articles Skillfully Made (March)	Frontispiece
Wounded But Cheerful	76
How, Mrs. Zue Fong	385



GENERAL

COLLEGE OF CHINESE STUDIES

cooperating with

CALIFORNIA COLLEGE IN CHINA.

PEKING CHINA

During each term there are classes in the required work and electives of the first, second and third years, both in the spoken and in the literary languages.

Special courses are also offered to advanced students in the reading of Chinese texts in Philosophy, History, Literature and Religion.

HOSTELS

The hostels in Peking and in the Western Hills are open all the year both to students and others for shorter or longer periods.

LIBRARY

The College has a large research Library on China and related subjects. The Library is open to all, whether they are enrolled as students or not.

FEES AND EXPENSES

Tuition per term of eleven weeks.....	Yuan \$150.00
Rent in the hostel per term.....	70.00
Board per month—including heat and light.....	75.00
Lesson Sheets per term.....	4.00

Other text-books, laundry, etc., are paid for by the students, who also supply their own bedding and towels.

ACADEMIC CALENDAR

1938—1939

End of Autumn Term	Friday, December 16, 1938
Christmas Recess	Saturday, December 17, 1938 to Sunday, January 1, 1939
Opening of Winter Term	Monday, January 2, 1939
End of Winter Term	Friday, March 17, 1939
Opening of Spring Term	Monday, March 20, 1939
Spring Recess	Saturday, April 8, 1939 to Sunday, April 16, 1939
End of Spring Term	Friday, June 9, 1939
Opening of Summer Term	Monday, June 26, 1939
End of Summer Term	Friday, July 28, 1939
Opening of Autumn Term	Monday, October 2, 1939

Early enrollment and reservation of rooms are desired.

Apply to W. B. Pettus,
Peking

Telegraphic Address: Language, Peking.

9/39 When writing to Advertisers please mention THE CHINESE RECORDER.

**WE ARE
PRINTERS
OF THIS
JOURNAL**

THOMAS GHU & SONS

**25, King Loeng Ka,
Off Honan Road,
Shanghai
Phone 96834**



**PROMPT SERVICE
GOOD WORKMANSHIP
REASONABLE CHARGE**

When writing to Advertisers please mention THE CHINESE RECORDER.

